

Anab.

CHRISTIAN HVMILIA TION,

OR,
THE CHRISTIANS
F A S T.

A Treatise declaring the Nature, Kindes,
Ends, Vses, and Properties of a Religious
F A S T :

Together with a briefe Discourse concerning
the Fast of LENT.

The second Edition, revised and enlarged.

Whereunto is added *The Epicures Fast.*

By *Henry Mason*, Pastor of Saint
Andrewes-Vnderhaft London.



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L O N D O N ,
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TO THE RIGHT
WORSHIPFULL,
D^r. *Henry King*, Arch-Deacon
of *Colchester*, Canon Residentiary of
the Cathedrall Church of S. *Paul*, and
eldest Son to the worthy Prelate D^r. KING,
late Bishop of London.

Reuerend Sir,



Auing vpon occasion
heretofore looked som-
what into the nature &
properties of a religious
Fast, I found it so plea-
sing to God and so pro-
fitable for men, that I
was thereupon induced not onely to make
vse of it in mine owne practice, but to com-
mend it also in the exercize of my Minis-
try, to my Hearers and Parishioners. And
for the same reason, I haue now aduentured

The Epistle Dedicatory.

to offer my *Meditations* on this subiect to the view of the world abroad; hoping that some may be occasioned hereby to make a better vse of this holy discipline, then of late yeeres men haue beeene accustomed to doe. For howsoeuer I haue incurred some mens censures already, by speaking mine opinion in some points, which they relish not; and shall now in all likelihood, by printing it, incurre the censures of other moe, especially of such forward spirits, as vse to condemne before they consider; yet I hope I shall be able to approue my *Conclusions* to the moderate and iudicious Readers. For (if I doe not much mistake my selfe; and if I erre, I desire to bee directed better:) I haue on my side first of all the holy and blessed Scripture, the supreame Judge of Controuersies, against whose sentence there can lye no exception or appeale. Secondly, I haue also the constant and vniforme consent of learned Fathers, and of the Primitiue and ancient Church, whose vnamous iudgement all sober men will so farre respect, as not to swarue from it, vnlesse they can cleerely proue

The Epistle Dedicatory.

proue that it svarueth from Gods Word. And lastly, I haue also the approbation of this present Church of *England*; whom her owne children may not lightly esteeme, without contempt offered to their heauenly Father: and I for my part, do so much respect and reuerence her, that besides the Observuance, which is due to her as my Mother, I am also perswaded in my soule, that she is the purest and best reformed Church in *Europe*; and doe blesse God vpon my knees, that hath appointed her to bee my Mother, and my selfe to be bred & brought vp in her lap. In which perswasion, beside the maine reasons or grounds of my beliefe not now to be insisted vpon, I am the rather confirmed also, because I know it was ever the constant opinion & profession of your worthy Father, my much reuerenced Lord: whose iudgment I doe highly & deseruedly esteeme; and whose memory I shall euer desire to honor with all dutifull and thankfull respect. And were he now aliue, I should not seeke a Patrone for this little Booke elsewhere. But since that God hath

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translated him from vs into the company of the glorified Saints; as I could not diuen my thoughts altogether from him, but should rather haue offered this poore seruice to his Ashes, then not to haue mentioned my respectiue dutie to his name: so I could not find any better resemblance of him vpon earth, in which I might see him pourtrayed and in some sort made present to me, then in your selfe, who being his first borne, do beare a liuely image both of his person and vertues. In regard of all which, my humble request is, that you will accept of this small Treatise in stead of him who is gone, and suffer it vnder your shaddow to beare your Fathers name. And so, with my best prayers for your happinesse, I leaue you to Gods blessing.

*Your most affectionate
and obliged friend,*

HENRY MASON

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THE CHRISTIANS FAST.

Here are but * two wayes to please God, and by pleasing him, to come to eternall life; eyther perfe& obedi-
dience to Gods Law, when a man is void of all sinne; or vnfeined
repentance, by which a man may ob-
taine Pardon for his sinnes. By the first way, *Adam*
in his innocency might haue obtained happinesse:
but since *Adams* fall, there is no way left but the
second. For *all haue sinned, and are deprived of the
glory of God*. And now the Scriptures do presse re-
pentance the fore-runner of pardon, as that with-
out which we cannot be eyther freed from sinne,
or received to Gods fauour, And this is the cause,
that Gods children haue so vsually accustomed
themselues to all meanes of humiliation, by which
they might eyther encrease or expresse their re-
pentance and godly sorrow. Amongst which
meanes they found none more effectuall (& there-
fore amongst them we finde none to haue beene
more vsuall) then abstinence and fasting. The con-
sideration whereof, together with the condition
of our times, hath prouoked me to looke into the
nature of this thing, which eyther was too much

used in former times, or else is a great deale too much neglected in ours. And that I might have some directions to rule my meditations by, I thought it conuenient to take for my groundworke, the words of the Euangelist, where hee saith of our blessed Sauiour; ² *And when he had fasted forty dayes and forty nights, hee was afterwards an hungred.* In which words there are three things specified: first, what our Sauiour did, he fasted: secondly, how long hee continued herein, *forty dayes, and forty nights*: thirdly, what besell him in the end, *hee was afterward an hungred*. And within the compasse of these three things, I shall (God willing) bound and comprise my following meditations. In handling whereof, I thinke it not amisse to prescribe to my selfe this method. First, to speake of fasting in generall, and as it is considered by it selte. Secondly, to consider it as it was heere practised by our Sauiour. And lastly, to adde a few words of our Sauiours hungring, which is the consequent of his abstinence and fasting. And first, for fasting in generall, there are these things to be considered.

1 *What fasting is, & what this word doth import.*

2 *What sorts of fasting are commended to vs in Scriptures for our use.*

3 *How and wherein it may further vs for holy duties, and workes of Gods seruice.*

4 *What conditions are required in our fasting, that it may be accepted.*

5 *In what cases, and for what purposes it may serue vs to obtaine help and fauour from the Lord.*

Secondly,

² Mat. 4. 2.

Secondly, for fasting, as it was exercised by our Sauiour, wee haue these poynts to consider of:

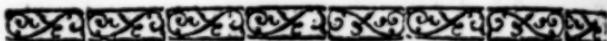
- 1 *Why our Lord did fast at all.*
- 2 *Why he fasted forty dayes, and forty nights.*
- 3 *When, or at what times, men may or ought to fast.*
- 4 *How long a Christian should continue his fast.*
- 5 *What we are to thinke of that forty dayes fast of Christians, commonly called Ieiunium Quadragesimale, or Lent-Fast.*

These, with a briefe touch of Christshunning, which is the third generall point, are the subiect and matter of the Discourse following:

* Whereas I said in the beginning, *There are but two waies to please God, &c:* some except against it, because (as they say) I seeme to exclude Faith, without which it is impossible to please God. And the like exception they migl. make because I mention not Hope and Charity, and all other graces of sanctification.

Ans. 1. This reason is as good, as if I should haue said, There are but two vsuall waies from London to Oxford, the one by Colebrooke, & the other by Vxbridge; so that he who eyther cannot or will not goe by the former, must needs goe by the later: & they should reply, Nay, that is not so; for vnlesse a man passe on by Beconsfield, and Wickam, and Tetsworth, he will never come to Oxford. For as when I named the way of Vxbridge, I included euery Towne and passage that lyeth in the same Rode: so, when I name the way of Repentance, I include Faith and Loue, and whatsoeuer else is required of a repentant sinner to eternall life.

Ans. 2. That there are but these two wayes, is cleare, because if a man go aright in either of these two waies, he is sure to come to heauen: & vnlesse he goe the one of these waies, that is, vnlesse he be either void of al sin, or doe repent for his sin, he can never come thither.



CHAP. I.

What Fasting is.



He most vsuall description of Fasting is, that it is *an Abstinence from meat and drinke*. And this description is very agreeable to the manner of speech, vsed by the Scriptures; which when they speak of fasting, doe many times mention, and alwaies intend an abstaining from food. As *Ester. 4. 16.* *Goe (saith Ester) gather together all the Lewes that are present in Shushan, and fast yee for mee.* But how shall this be done? It followes; *And neithere eat nor drinke three dayes, night or day: I also and my Maides, will fast likewise.* And so *Ionas 3. 7.* *Let neither Man nor Beast, &c. taste any thing.* *Let them not feede, nor drinke water.* And *Luke 5. 33.* *Why doe the Disciples of Iohn fast often, &c. but thinke eat and drinke?* Which speech ^a other Euangelists doe expresse in these words: *Why doe the Disciples of Iohn, and of the Pharises fast, but thy Disciples fast not?* Where wee may note, first that S. Luke maketh an opposition between fasting, and eating or drinking. Secondly, That that which S. Luke calleth *eating and drinking*, the other Euangelists call *not fasting*. And by both these wee may gather, that fasting includeth an abstinence

^a *Mark 2. 18.*
Mat. 9. 14.

abstinence from meat and drinke. But thus farre the point is cleare.

Onely a further question may be asked, what kinde of abstinence this is; whether totall and entire, from all meat and drinke, and from tasting of any thing, as the men of *Ninueh* and *Ester* seeme to speake: or whether a partiall kind of abstinence; which is a forbearing of nourishing and pleasant meat onely, may not sometimes suffice, as that place of *Daniel* seemeth to import, where the Prophet speaking of his fasting, saith,
I^a ate no pleasant bread, neyther came flesh nor wine ^a *Dan. 10. 3.*
in my mouth, &c. til three whole weekes were fulfilled.

For answer hereto, it must first of all be noted, that abstinence vsed in a fast may be considered two wayes. First, in respect of one onely act or time of abstinence, continued without any interruption; as when it is said, that the Israelites ^b *went and fasted that day, vntill even;* and that ^b *Judg. 30. 26.* the Lewes should ^c *fast, and not eat nor drinke three* ^c *Ester 4. 16.* *dayes, day or night;* and that our Sauiour ^d *fasted* ^d *Mat. 4. 2.* *forty dayes and forty nights:* there is meant one continued act or space of abstinence, without any intermission or interruption of the abstingence then vsed. Secondly, It may bee considered in respect of many multiplyed acts, or distinct times of abstinence, one immediately following after another. As for example, when it is said of the men of *Isabesh*, that they ^e *fasted* ^e *seven dayes;* the ^e *1 Sam. 31.* meaning is not, that they fasted so long, by one ^f *vt.* ^f *1 Chron. 10. 12.* continued and vniterrupted act of abstinence, but that they fasted every one of those 7. dayes,

^a Ofstand. in
1 Chron. 10. 12

^b Erat istud ie-
iunium secundū
mor. in Hebre-
orum, scilicet,
quid non come-
derent tota die
aliquid vique ad
solisoccum.

Tostat. in 1.

Regum, cap.

31. ad finem.

quæst. 18.

pag. 327. A.

^c continuarunt
hoc ieunium ad
40 dies, sed ita,
ut suo tempore,
v.g. vespere ali-
quid panis &
aque sumerent
ad sustentandam

naturam, pag.

415. col. 2. C.

^d Ioseph. An-
gles in 4. de ie-
iunio, q. 3. diffic.

1. pa. 383.

eating nothing all the day long, and at euening making a spare and course meale, as was agreeable to a time of mourning. Thus not onely ^a Ofstan-
der among the Protestants, but among the Pa-
pists ^b Tostatus doth interpret that place; and ad-
deth withall, that this fast of theirs was according
to the custome of the Iewes, which was, that they did
not eat any thing all the day long, till the Sun-set,
but then did eat. And Corn. a Lapide writing on
10n. 3. 7. saith ^c that the Niniuites continued their
Fast for forty daies space, but so that at the usual
time, i. the euening they tooke some bread and
water to preserue nature. And in the like sense,
they of the Romane Church do say, that them-
selues fast all Lent, when notwithstanding, they
doe not without interruption obserue that kinde
of abstinence, which themselues require in a Fast:
for on Sundayes at least, all Lent long, they inter-
mit their abstinence, and fast not, no not after
their owne manner of fasting. If abstinence or
fasting bee meant in the former sense, it may in
the dialect of the Schooles bee called ^d ieunium
continuum, a cōtinued fast; if in the later, it may be
called ieunium interpolatum, an interrupted fast.
And so when it is said that Daniel fasted 3 weeks,
and the men of Iabesh seven daies; the meaning is,
they fasted so long ieunio interpolato, non conti-
nuo, by an interrupted, not by a continued and
vninterruped abstinence. Sometimes then a man
may be said to fast such a space of time, because all
that time he vseth such abstinence, as is required
in one vninterruped act or time of fasting; and
some.

sometimes againe hee may be said to fast so long or for such a time, because hee vseth sundry such multiplyed acts or times of abstinenſe, or because hee vseth many ſuch Fasting-dayes together, one after another.

This being firſt noted for a ground, my anſwer to the doubt is :

Answe. 1. If we ſpeak of a fast, as it conſiſteth of one onely ſingle act, without interruption of the abſtinenſe required, then it is vñheard of, in Scriptures, that there is any vſe of meate or drinke, or tasting of food, while that fast laſteth. But if wee ſpeak of a fast as conſiſting of many ſuch acts, multiplyed & added together, then it is neceſſary, that ſome reſtreſhing be had betweene thoſe ſeuerall acts or diſtinct times : and vſuall it is, that ſuch reſtreſhing then vſed, ſhould be ſparing for the quan‐tity of meat, and homely for the quality of it. And ſuch a fast as this, was that of *Daniels*, when hee ſaith : *I was mourning three full weekes, I ate no ple‐asant bread. &c.* For the meaning is, that hee laſted every day for three weekes ſpace, without eating or drinking or tasting any food all the day long : but when the day was ended, he brake off his abſtinenſe, by a ſlender ſupper. And ſo this place proueth not, but that a Fast doth include a totall abſtinenſe from all meat. And this to be the meaning of the place. I am induc'd to thinke, because the words doe import ſo much, and the cuſtome of the Iewes in their laſting doth require this conſtruction. For the learned doe agree, that this was the cuſtome of the Iewes, that when they laſted,

fasted, they did eat nothing all day, till the euening; that by reason of this custome, when men are said to fast many dayes, it may reasonably be vnderstood, that they fasted all the day, and at night ate something: and that for this cause S. Matthen did say that Christ did fast forty dayes, and forty nights, adding the mention of nights, lest men should thinke that he fasted those forty dayes according to the custome of the Iewes, eating at night, after he had abstained from food all the day.

a *Tam diebus, quam noctibus ieunabat Christus. Hoc autem dicitur propter duo: primo propter consuetudinem Iudeorum. Nam Iudei, quando ieunant, per totam diem nibil comedunt, nisi post occasum Solis, cum incipiunt apparere Astra, per noctem comedunt. &c. Si ergo diceretur quod Christus ieunauit quadraginta diebus, intelligeretur, quod per noctes comedebat, sicut Iudei solitum erat.* Tostat. in 4. Matt. q. 11. pag. 372. B. b *aut ideo diebus Euangelista noctes adiecit; ut in licet eum non Iudeorum more ieunasse, qui per diem nibil cibi posse sumentes, nulla vescebantur. Maldonat. in Matt. 4. 2. c Noctium additur mentio, ne putas, ieunium finisse, quale Iudeorum iuxta legem, qui interdiu ieunare iussi, vespere noctisque edere poterant. Luc: Brugenf. in Mat. 4. 2.*

Iansenius^c; There is mention also of nights (fith he) as there is likewise in the Fast of Moses, to distin-
guish Christ's fasting frō the fasting of the leves, who
fasting all day, at night did take meate. And if this
was the custome of fasting at those times, and this
the vse of speech among that people, That if men
were said to fast some dayes, without expresse
mention of nights, it would be vnderstood, that
he did not eate nor drinke any thing all the day,
but did eate at night: then, in all reason of the
world, we must in that sense vnderstand these
words of the Prophet Daniel. And so learned
Kemnitius^d and others also doe vnderstand them.

Ans. 2. Secondly, I answer, That a Fast is
either properly so called, or impropere, and by
an imperfect kinde of partaking with it. ^f Proper-
ly he is onely said to fast, that abstaineth from all
foode, whether meat or drinke. And impropere-
ly or imperfectly a man may (perhaps) bee said to
fast, when hee forbeareth pleasant and nourishing
meate, & contenteth himselfe with course feeding.
And in this sense, if any man doe abstaine from
Flesh and Wine, and other such strong nourish-
ment, that hee may expresse a holy and religious
sorrow, I will not gainsay him, if he call it a Fast;
but I must adde withall, that it is an impropere
and imperfect kind of Fast, and such as I no where
 finde so called in the Scriptures; nor, as I thinke,
is it to be found in the ancient Fathers and Wri-
ters of the Church.

parē vel tenuiter viuit, vel etiam à prandio aut cena abstinet. Idem iudicium est de leiuinio in
quo adhibetur ciborum delectus. Alsted. Theol. Polk. part 4. de leiuin. Contr. 1. pa. 306.

^c Noctium etiam
fit mentio, quem-
admodum & in
Iesuio Moysi,
ad distinctionem
eiunii christi &
ieiunii Iudaorum,
qui tota die ieui-
natur, in vespere
& nocte cibum
sumperunt: ians.
harm. cap. 15.
pag. 12a. col. 2.
^d Harm. Euangel.
ca 51. Peri-
cop. 6. pa. 8. 17.
& Exam. Conc.
Trident. part. 4
de leiuin. nu. 25,
26. pag. 89. col. 2.
^e Barthol. West-
hemer. con. ens.
Script. & Patrū
tit. de leiuinio.
pag. 538 & 102.
Viguerius Insti-
tut. cap. 7. § 3. ver. 2
pag. 190.
^f Perpetua s.
Scriptura & phrasis
et sanctorum om-
nium in V. & N.
T. praxis aperte
docent eos deinde
verēie ieiunare, qui
prosunt ab omni
cibo abstinent, sive
per unū, sive per
plures aliquor di-
es. Improprie ta-
men leiuinū dicū
potest, cum quis

Answe. 3. Thirdly, I answer, That this partiall and imperfect abstinenſe, may not go, no not ſo much as for an improper or vnperfect Fast, vnfleſſe the meate that is then vſed, bee ſparing and courſe, and ſuch, as that it may in part aft & Nature, while it doth in ſome ſort refresh it: ſuch as *Daniels* was, when he ate no pleasant bread, nor dranke no Wint; and by vſing of which in place of his ordinary food, he is ſaid to chaffen himſelfe. For elſe, iſ there bee a forbearing of one meate, that we may glut or fill our ſelues with other; or an abstinenſe from one kind of food, that we may feede on another no leſſe ſtrengthening, and ſuch as doth content Nature as well: this is no fasting at all, but a chan- ging of paſture rather; nor is it an abstaining from meate, but an vſing of variety of Cates.

And out of this I deduce two conculſions:

1. That they who thinkē themſelues warranted by *Daniels* example in this place, to eatē their dinner when they keepe a Fast, doe greatly deceiue themſelues, & much miſtake the Prophets meaning.

2. That they who thinkē that *Daniels* practice doth iuſtifie their choice of meats, in their time of fasting, when they forbear flesh onely, and feed on all ſorts of fish, and eatē cheriſhing rooteſ, and drinke the ſtrongeſt Wines, are much miſtaken, and build vpon a ſandie ground. For *Daniel* did neither dine, nor drinke Wine, nor eatē any ple- ſant meat.

Dan. 10.12.
Sunt qui vinum
nō bibant, vt ali-
orum expreſſione
pomorū alios ſibi
liquoreſ, nō ſalu-
ſtia coſuſa, ſed incul-
ditatiſ exquirat,
tauquam non ſit
Quadrageſi na
pie humilitatis
obſervatio, ſed no-
ne voluptatiſ or-
caſo. Auguſt. de
diuerſiſ. ſerm. 74.
ca 9. pa. 499. H.

C H A P. II.

*What sorts or kinds offasting are commended to vs
in Scriptures.*



N the Scriptures wee find diuers kinds of fasting mentioned; some whereof are commended for religiouse vses, and otheris are passed over, as no way concerning the spirituall state of our soules. For differencing whereof, we may note these distinctions following.

1. *Dist.* Some Fasts are *necessary* and by constraint, when men are compelled to fast, because they haue nor either stomach or meate. Such was the fast of the *Ægyptian*, who was forsaken by his company, & being left sick in the Fields, was almost dead for want of *virtuals*. And some Fasts again, are *voluntary*, vndertaken of a mans own accord, and by his owne free choyce; of which kind there are many examples in the Scriptures. The former of these is rather a *hungering* then a *fasting*: for, *Fasting is an act of the will, but hunger is of necessity*, and whether a man wil or no; as *S. Austin* ^a speakes. And therefore this can bee no *act of vertue*, because it is not voluntary, but necessarie. And consequently, it is not that Fast that is commended for Religions sake. And therefore the voluntary Fast onely, is it which belongeth to this place, and is for our purpose.

¹ Sam. 30.12.

^a *Leiunium vs-
luntatis est, fa-
mes necessaria;*
Aug. in Psal. 42.
pa. 138. F.

2. *Dist.* Voluntary Fasts are of two sorts. They are either *worldly* and *profane*, or *religious* and *holy*.

Worldly and *profane* I call those, whose end is for some worldly vse, or for some respect belonging to this life. And these are diuers. For sometimes men may fast for effecting of some worldly busynesse with better speede; as *Saul* and his soldiers did, when the people tasted no food, because the King had adiured them, saying; *Cursed be the man that eateth any foode vntill Euening, that may be avenged on mine enemies.* Where we see the reason of this fast was, because the King would not allow them any time of eating, for that they might bestow all the time in pursuing of the Enemie. And so in like sort a man may fast for his health, that he may cōcoēt his vndigested humors, & for his gaine, that he may spare his purse; & for the publike good, that he may preserue the breedē of *Cattell*: a yea, and for very luxurie, and oþer gluttonous disposition, that he may keepe his stomach for better cheere. When men fast for these or any such like other ends, their Fasts are worldly and profane, and therefore haue no place among religious exercises.

a *Non landat in illo ieiunium, qui ad luxurio- jam canam fer- mat ventrem suū.* Aug. in Psal. 43. pag 141 E. *Ieiunant quidā, (ait Augustin)* *ne venirem vilia praeoccupent, & non possint intra- re pretiosa. Da- nucus Ifagog. P. 3. de vita ho- minis Ca 22. b Zach. 7. 5,6.*

The second sort are *holy* and *religious* Fasts. And so I cal those, which are intended and do serue for some speciall vse, which concerneth Gods glorie, and the good of a mans soule. To this purpose is that, which wee reade in the Prophet, where G O D speakes thus to the people; *When ye fasted and mourned in the fifth & seventh moneth, euē those seuentie yeeres, did ye at all fast unto*

meet, even to me? And when ye did eat, and when ye did drink, did ye not eat for your selues, and drink for your selues? In which words we may note, how God doth reie& the Fasts of this people, because they were not vndertaken for GOD and his seruice, but for themselues, & to serue their owne turnes. And this sheweth, that the Fasts which please God, must be such as may serue for spirituall & holy vses. And therefore these Fasts doe only belong to this place. And consequently, wee may fitly define a religious Fast, as a learned man hath done; ^c That it is a voluntary abstinence from meate and drinke for Religions sake.

But heere a question may bee asked, which it will be requisite to resolute before I goe on. For it may be demanded, If the end of our fasting be that which maketh the difference between religious and profane Fasts; what if both these ends doe concurre and meete together in one and the same act of fasting? As for example, I may fast for my bodily health, and for the preuenting of some distemper, that fulnesse would breed; and yet at the same time, and by the same act, I may beat downe my body, and make it more seruiceable to the soule, and I may withall prevent pride & wantonnesse, which full feeding might procure. Or (which is all to one to purpose) I may fast to tame the pride of the flesh, and to humble my selfe for my sinnes; and withall, by the same meanes, I may both save my purse, and further my health, and preuent sicknesse in my body. And when both these ends do in this manner concurre, what a Fast

^c *Lejunium religiosum est voluntaria abstinentia a cibo & potu religione caus.*
Fest. Hominius
Disput.69.nu.s.
pag.467.

shall I call this? Is it a *worldly* Fast, because it hath a worldly vse? or is it a *religious* Fast, because it hath a religious vse? or is it both, because it hath both ends?

Ans. Either the one of these ends is directly intended, and the other doth accidentally follow, besides the mans intendment & purpose: or else both of them are intended by him that keepeth the fast. If the one only be intended, then * *The denomination followeth the prevailing side*: so wee must say, that the end which is intended, giueth the denomination to the fast, and not that which accidentally concurreth. As for example, if a man onely aime at a spirituall end, though another vse follow vpon it, yet the fast is religious still. And if he haue onely a worldly purpose, though a spirituall vse doe accompany it besides his intention, yet the fast is worldly and profane notwithstanding. But if his intention be mixt, and he at once, and in the same fast do propose to himselfe both a worldly and a spirituall vse together, then concerning such a fast I say three things.

First, That so farre forth it partaketh of either kinde, as either of the vses are intended, *that is*, the Fast is so farre forth to be called Religious, as a religious vse is intended in it, and so farre forth worldly, as the end is worldly.

Secondly, That so much as is mixed of the one end, is diminished of the other. As for example, if a man fast, partly that hee may humble himselfe by sorrow for his sinne, and partly that by concocting raw humours hee may gaine the better health,

* *Denominatio sequitur prevalentiem partem.*

health, this latter respect doth so much diminish of the worth of the former, as it selfe is herein intended. And the reason is, because the intentions of a mans minde cannot entirely and perfectly be imployed vpon two contrary or diuers obiects at once. And therefore, so much of his intention as a man bestoweth vpon himselfe, so much hee taketh away from God.

Thirdly, It is not safe to mingle a worldly and spirituall respect together in one & the same Fast, if wee may with conueniency separate and diuide them. My reason is, because wee (such is our corruption) are apt to flatter our selues, and thinke better of our workes, than they doe deserue: and if one action may both make for Gods honor, and our owne profit, wee are ready to thinke wee doe all for God, when the greatest part is for our selues. And therefore the safest way will bee to sever and disioyn these vses, if with conueniency wee may doe it, that so while we fast for God, we may not haue any worldly respect that may moue vs vnto it at the same time. And because the espe- ciali respects of the world that doe most vsually intermingle themselues with our holy Fasts, are one of the two, eyther respect of gaine, by sauing the charges of diet, or preseruing of health, by concocting of raw humours. Wee may for direction in these cases, take these two Rules.

1 Rule, That if fasting be necessary for our health, wee first vsit it so long and so much as is needfull for that purpose, and then at other times vndertake our religious Fasts, that so wee may aime

aime onely at a spirituall vse.

a Cui dabit quod
tibi absulisti?

Ita ieiuna, ut
alio manducante
prandisse te gau-
des. August. in
Psalm. 42. in
fine.

b Ieiunia nostra
ut plena sint &
sufficiant, miseri-
cordie pinguedi-
ne saginentur,
demus esurienti-
bus prandium
nostrum. De
Temp. Serm.
65. pag. 232. C.

c Precipue san-
pauperum me-
mentote; ut
quod vobis pari-
tus vivendo sub-
trahitis, in ce-
lefti Thesauro
reponatis. Acci-
piat esurientis
Christus quod
ieiunans ministris
accipit Christia-
nus. Caſigatio
volentis fiat
ſuſtentatio non
habentis; &c.
Augustin. de
diuers. Serm.

74. cap. 10.
pag. 500. A.
d Ieiunii nostri
egentium refe-
tio suffragetur.

Leo Serm. 10. de Quadrages. Leo de Quadrages. Serm. 13.

2 Rule, That when by fasting wee ſave char-
ges, wee then giue away our ſauings to the poore,
without diuining any other part of our almes.
And ſo doing, wee ſhall not onely free our reli-
gious Fasts from the tincture of worldly thift,
but ſhall alſo exerciſe another holy duty of mer-
cifulneſſe and charity. A thing which the anci-
ent Fathers haue thought moſt neceſſary at the
times of our fasting: and therefore haue beene
uſed to preſſe this duty with much earnestneſſe
in their Sermons to the people. a To whom will
thou giue that which by fasting thou haſt ſpared from
thy ſelſe? ſaith S. Augustine. So fast, that by
anotherſ eating thou maſt be glad that thou haſt di-
ned. And againe, b That our Fasts may be full, let
them be fatted with Almes deeds. Let vs giue our
dinner to them that be hungry. And againe, c Espe-
cially (ſaith he) be mindfull of the poore, that what
you ſubtract from your ſelues, ye may lay it vp in the
Treasury of heauen. Let hungring Christ receiue that
which the fasting Christian doth abate. &c. And ſo
Leo; d Let the feeding of the poore giue testimony to
our fasting. And, e That which a man doth with-
draw from his dainty fare, let him beſtow upon the
impotent and needy. And to like purpose ſpeaketh
others alſo. •

Dist. 3. Religious farts are of two ſorts; they
are either publicke or priuate farts. And thus a
Fast may be called in two respects. First, in re-

e Quod suis quisque delicis ſubtrahit, debitis impar-
dat & egenis. Leo de Quadrages. Serm. 13.

ſpeſt

spect of the *authority* by which it is appointed: secondly, in respect of the *manner*, in which it is celebrated. In the former respect it is said to bee *publike*, when it is appointed by men that are in *publike* place of command: and in the latter respect it is *publike*, when the manner of keeping the fast is *publike* and open, in such a place, at such a time, and after such a facion, as men may freely resort vnto it. If these two be separated, so that the *authoritie* appointing is *publike*, but the manner of keeping it, is *priuate*; or that the manner is *publike* and the *authoritie* but *priuate*: then the fast may be said, not simply to be *publike* or *priuate*; but partly the one & partly the other, *priuate* in one respect, & *publike* in another. But if both respects do concurre in the same fast, then it may simply be denominated either *publike*, if the *authoritie* appointing it and the manner of keeping it, be *publike*; or *priuate*, if otherwise. And commonly Diuines do include and comprise them both, when they speake of *publike* and *priuate* fasts; because it is both most vsuall & most orderly, that both go together. And according to this acceptation and meaning we may call them *publike* fasts, when a whole company, as when a Citie, Towne, or parish doe by *publike* order ioyne together in this seruice. Such a fast was that of the *Nineuities* in the third Chapter of *Jonas*, and that which was prescribed to the Iewes in the fourth of *Ester*. And so likewise wee may call them *priuate*, when men out of their owne deuotions, and by their owne direction doe in their *priuate* houses vse abstinence in a

religious manner. Such a fast was that of *Daniel*, mentioned in his tenth Chapter : and that of *Nehemiah* in the first Chapter of his Booke. And both these kinds, both the *priuate* and *publike* fasts, haue their approbation in Scriptures, and are commendable, if they be vsed aright, as appeareth by the examples alledged already, & wil more fully appere afterward in the processe of this discourse.

Dist. 4. Religious fasts, whether *priuate* or *publike*, may againe be diuided into two sorts. For some are *extraordinary*, and others are *ordinary*. The *extraordinary* are such, as are kept vpon some speciall and extraordinary occasion, as either for remouing of some speciall iudgement, then either felt or feared; or for obtaining of some benefit or blessing, whereof then there is especiall need and exigence. Such was the fast of the *Nineuites*, which they vnderooke vpon the feare of destruction threatned by the Prophet. And such was the fast of *Dauid*, which he vnderooke vpon occasion of his Childe's sicknesse, and danger of death in him. The *ordinary* fasts are such as are kept for an vsuall exercise of the soule, without any other cause, than such as may befall euery one of vs at all times. Now for the former of these kindes of fasting, it is generally agreed, that they are both lawfull and vsefull: but concerning the later, that is the *ordinary*, there hath a question beeene made by some later Diuines, who dispute & determine against the vse of them. But (as I take it) the case is cleare enough to the contrary. And my reasons are: first; becaut
this

this kinde of fast hath approbation in the Scriptures : and secondly, because it hath the profitable vses for our soules, for which religious fasts were ordained.

First, because it hath approbation from Scriptures. For I reade, that God himselfe commanded an ordinary fast to be obserued by the Iewes euery yeere. *This (faith he) shall be a Statute for euer unto you, that in the seventh moneth, in the tenth day of the moneth, yee shall afflict your soules. &c.* Where that the afflicting spoken of, was partly by inward sorrow for their sinnes, and partly by outward abstinence from meat and other contentments of nature, is agreed vpon by all sides. And that this abstinence and humiliation was an ordinary exercise of pietie, cannot bee doubted, if we consider that it was appointed euery yeere, and in the same moneth, and vpon the same day. For it is not to bee imagined, that extraordinary occasions of humiliation should happen every yeere vnto the same people, and vpon the same day. And if Almighty God himselfe saw it to be so vseful for the Iewes to humble themselues by an ordinary fast, for their ordinary sins, and in the ordinary course of their liues ; why should it be thought sinfull in Christians to humble themselues in the same manner, and vpon the same occasion ? Secondly, we finde in Scriptures, that the ^a *Pharises fasted often*, and for example sake, that they ^b *fasted twice in the weeke* ; and that concerning those fasts of theirs, our Lord gaue his Disciples this warning, ^c *When yee fast, be not as the hypocrites,*

Reason 1:
from Scrip-
tures.

Leuit. 16. 29.

^a Mat. 9. 14.

^b Luke 18. 12.

^c Mat. 6. 16.

hypocrites, of a sad countenance : for they disfigure their faces, that they may appeare unto men to fast. Verily I say unto you, they haue their reward. Out of ^{w^{ch} passages we may gather two things. First, that these fasts of the Pharites were ordinary fasts, and obserued by them in their ordinary course of life, and for an ordinary exercise of Religion. For that these men should so often haue extraordinary occasions, especially that every weeke twice, is a thing that cannot be conceived with any probabilitie or reason. Secondly, that these fasts, such as they were, were not vnlawfull in themselues. That I proue, first, beause our Saviour, where hee purposelie taxeth their vices, reproueth them for their purpose, not for their practice of fasting ; or not because they did fast, but because they did fast to gaine praise of men for it. Now had they offended in both, out of doubt our Lord would haue reproueth them for both, and haue forwarned his Disciples to beware of both. Secondly, because when hee saith of the Pharises, that they fasting for vaine glory had their reward, hee meant that they might not expect any reward from God, seeing they did it for the applause of men : and hee impieth by necessary consequence, that if they had not marred this good worke with so ill an end, they might haue had a reward from God for it. And if God reward ordinary fasts, what man will dare to condemne them ? Thirdly, wee reade againe of *Anna* the Prophetesse, that shee departed not from the Temple, but serued God with fastings and praiers night and day. In which sentence}

tence wee may consider two things for this purpose: first, that this holy woman made a daily practice of fasting; shee serued God in this manner night and day: which sheweth, that she fasted *ordinarily*, and for an ordinary exercise of devotion. Secondly, That with this fasting she *serued God*. And if shee serued God with this kind of fast, we need not feare, lest wee dishonour him by the like practice.

Secondly, That *ordinary* fasts are lawfull and Reason 2. vseful, may be proued, because *ordinary* fasts may and doe serue for those profitable vses, for which religious fasts were ordained. For those vses are, to testifie and helpe forward our *humiliation* and *repentance*, to sharpen and whet on our *attention* in holy duties, and to subdue and tame the *vnruly pride* of the *flesh*, and such like: the respect of which vses is the onely thing that maketh fasting so much commended to vs in the *Scriptures*. But all these holy ends and vses may be attained or furthered, as well by *ordinary* as by *extraordinary* fasts. For not onely our fastings, when wee keepe them for some speciall and extraordinary occasion, but euen those also which wee vse in an ordinary and vsuall course of *Christianity*, may tame the *flesh* by subtracting its food, may elevate the *minde* towards *God* by estranging it from the sense of worldly things, and may both shew and increase our *humiliation* and sorrow by chastening the body for the sinnes of our soules, as is apparent in common reason. Nor is it needless in an ordinary course of life to vse such either helps or signes of

humiliation, deuotion, and mortification. For our infirmities in all these kinds are many & great, and had need of help euery day: and our finnes and transgressions happen daily, nay hourelly, and doe require every day humiliation and sorrow: and hence it followeth, that this *ordinary* course of fasting vpon the common and vsuall occasions of our life, are neither needlesse nor fruitlesse. And therefore it is no good argument against set and ordinary fasts, which some draw by way of similitude from the practice of a Physician: in whom it were folly ^a now to appoint his Patient this day twenty or forty yeeres hence to take a purgation or to be let blood; because he cannot know, that he shall on that day hane need of it. For such is the temper of our soules, that we haue need of this physick of fasting euery day; if no other occurrence do make that day vnseasonable or vnsit: and if it doe, then we are not tied to that time. For our set daies of fasting are not like the Lawes of the Medes and Persians, that may not vpon iust occasion bee altered.

Thus in conclusion it appeareth, that all *religious* Fasts, be they *private* or *publike*, and whether for *ordinary* or *extraordinary* occasions, haue allowance from God, and are of good vse in the life of a Christian.

^a Description
of a true Fast.
pag. 42.

CHAP. III.

What holy vse there is of Fasting, and how it may further vs for holy duties, and workes of G O D S seruice.

Hese religious Fasts, as they haue good prooife from Gods Word, so they haue great vse in the life of a Christian. More particularly and especially they may serue for these vses.

I. They may serue as outward acts to declare our reverence toward God and his sacred ordinances. For as at all times wee should vse reuerence, toward God in our hearts, which is nothing else, but an acknowledging of his excellency, for which hee is to bee honoured: so it is very requisite, that when wee come into his presence, or haue any more then ordinary entercourte with him, wee should by some fitting behauiour declare it. For which purpose, a God commanded *Moses*, and ^a*Exod.3.5.* the ^b*Angell* commanded *Joshua*; *Put off thy shooes* ^b*Ios.5.15;* *from off thy feet; for the place whereon thou standest, is holy ground.* The meaning of which ceremony was for this end, that thereby they might shew reuerence in the place, where God did manifest his presence. And the like vse there may be of fasting also; and that in two respects. 1. Because, wee do

do by such demeanour humble our selues before the Diuine Maiesty, as vnworthy not only to enjoy his presence, but to make vse of any of his creatures: Which is a testimony as of our owne basenesse, so of Gods excellency and greatnessse.

2. We may by our abstinence shew reuerence to God, because by forbearing our meat when we are about his workes, we declare that we prefere his seruice before the seruynge of our owne turnes: as deeming it most iust, that his seruice should haue the first place in all our thoughts. This vse of fasting ^a some thinke it is not vnlikely that the Lewes made, in fasting on holy daies till the publicke Seruice was ended, and that their complaint against Christys Disciples, ^b for rubbing the eares of corne on the Sabbath day, doth imply so much. For their meaning was (say they) to finde fault with them for breaking not the rest, but the fast of the Sabbath; ^c which by their custome was to be obserued till dinner time, or after the Diuine Seruice.

And for this interpretation there may bee given this reason, that the rubbing of corne for stayng of hunger, was so small a worke, that in reason it cannot be thought to offend any, no not a Pharisee, it being lesse labour then euery man doth vse at his ordinary meale on the Sabbath day. For the furnishing of the Table, the dishing out of the meate, the drawing of drinke, and caruynge that which is necessary for euery mans vse, which no Pharisee would reprove on the Sabbath day, will require as much both time & labour, as that which the Disciples here did bestow. But let this goe for a con-

^a Hooker Eccl. polit. l. 5. s. 72. pa. 207.

^b Luke 6. 1, 2.

^c Hebraorn n
illa fuit a r. dio-
ribus tradita,
& usu recepta,
as tanquam lege
prolat a conf. e-
tude, ut non li-
ceret diebus se-
bus euigha ante
sextam ho. 4m
prandere. Baron.
t. 1. ann. 34.
num. 43 pag. 150

a conie&ure, (as I will not vrge it for any point of faith;) thus much is certaine, that the * Christian Church hath st.ll beeene accustomed to forbear all food, when they were to receiue the holy Communion, till the whole worke and seruice of God were ended: whereof ^a S. *Augustine*, and others after him doe giue vs this reason; *that for the honour of that great Sacrament, our Lords body should first be received, before all other food*. And so wee may for reuerence to God, and for the honour of his Ordinance, first performe holy duties, before wee partake our necessary food. And sure it was respect vnto his Master, that made *Abrahams* seruant say, ^b *I will not eate, till I haue told mine errand*. And respect it was to his heauenly Father, that made our Sauiour to ^c refuse his owne meate, till he had done his *Fathers will, and finished his Worke*. And so it was respect vnto God, that ^d *Samuel* would not *sit downe, till David was sent for*, that he might anoint him, as God had appointed. For otherwise the seruices which they did doe before meat, might, for any thing that doth appeare by the text, haue bin as conueniently performed after it. And so we shall declare our respect to God, and reverence to his holy Ordinances, if out of deuotion, when opportunitie serueth, we first goe to our praiers in the morning, before we eate our breakfaſt, and first come and heare Gods Word before wee take our common foode, and first come to receiue Christs body at the Lords Table, before wee relish any worldly nourishment. For in ſo doing, as *Job* professed in his words, ^e *I haue esteemed*

* *Per uniuersum
Orbam nos iſte
ſeruatur. Au-
gustin. Epit.
118.*

a *Ut in honorem
tantū Sacramēti,
in os Christiani
priūs Dominicū
corpus intraret,
quācateri abī.*
Aug. Epit. 118.
c. 6. pag 191. B.
Iſidor. de offic.
l. 1. c. 18.

b Gen. 24.33.

c John 4. 34.

d 1 Sam, 16.11.

e Job 23. 12.

esteemed the words of his mouth more then my necessary food: so we shall testifie by our deeds that we do, & shal put our selues in mind that we ought to esteeme the seruice of God, and the doing of his will, and the partaking of the blessed Sacrament, more then the necessary refreshing of our owne bodies. And this may shew, what respect we have of our God, and what reverence we beare to his Ordinances.

But here before I goe on, I thinkē two Cauetts fit to be inserted, lest any man should mistake my meaning.

1 That I doe not preffe this abstinence before Gods seruice, as a necessary duty, but as a conuenient practice, by which wee may, (when no iust cause doth hinder vs) exercise our reverence and respect vnto God; and by exercising whereof (if we doe it out of devotion) we may occasion good thoughts, and increase good affections. Which respects notwithstanding, are not to be bought so deare, as that for them wee should either hinder some necessary duty, or should endanger our bodily health and welfare.

2 That when I speake of fasting till holy datus of Gods seruice be ended, I do not meane that this abstinence, which is many times for a very small space, is that fast, whereof I purposely treat in this place. For though by this abstinence a man may be said to fast so long as he forbeareth food; yet he cannot be said by it to obserue a fast ~~or~~ to keepe a fasting day. Only hauing occasion to speake of the vses of fasting, I was willing by the way to add this

this also; both because it may haue some vse on a fasting day, and the consideration of it at other times may be not vnprofitable for the Reader.

II. A second holy vse of a religious Fast may be for *mortification*, and to take downe the pride of the flesh. And when I say the *pride* of the flesh, I doe not meane vncleane lusts and vnchaste desires onely; but I meane also all vnruly and rebellious thoughts, as *pride, selfe-willednes, refractariness, and all disobedience that opposeth it selfe against God and his holy Word. For fulnes of bread, and pampering of the flesh, as they doe more immediately and directly breede matter for vnchaste and fleshly lusts: so they do consequently prepare a way, and dispose a man to all other sinnes, which his owne pleasure and selfe-will doe leade him vnto, and from which the awe of Gods Word and the regard of his Judgements should withdraw him. Of the former, that is, of *vnchaste* lusts bred by full dier, the Lord speaketh by the Prophets mouth; ^a *When I fed them to the full, then they committed adulterie, and assembled by troupes in the harlots houses. They were as fed horses in the morning: every one neighed after his neighbours wife.* And of the latter sort of sinnes, that is, of other *vnruly* and *rebellious passions*, bred by full feeding, Moses giueth prooife, when hee saith; ^b *Iesurun waxed fat and kicked. Thou art waxen fat, thou art growne thick, thou art conered with fatnesse. Then he forsooke God that made him, and lightly esteemed the Rock of his saluation.* Here we haue a grieuous but iust complaint against this

* *Ieiunia—fasting in Lent, iram missant. Leo de Ieiunio decimi mensis. Scrm. 4. fol. 18. pag. 2.*

rebellious people : wherein we may note, First, who they were that thus he complaines against; *Iesburen*, saith the Text. The word signifieth as much as *upright*, and it is the surname of *Israel*; because that people should be the most *upright* of all people in the world. These were the men that were thus faultie, and were thus complained against. Secondly, what the occasion was, that drew them into this disorder, and that is this, *They were waxen fat, growen thick, couered with fatnes*. By which phrases, as we may vnderstand all worldly prosperity in generall, so more especially we must vnderstand plentifull diet and full feeding, as it is more plainlye declared, *verse 13, 14*. Thirdly, what the sin was that they fell into, and by which they occasioned so grieuous a complaint against them : and that is thus expressed, *They kicked, they forsooke God, they lightly esteemed the Rocke of their salvation*. In which words, *Moses* vseth the same metaphore that *Jeremie* did in the place formerly alledged; but hee extendeth the application of it further. For it is, as if hee should say; This people are as like to fed horses as may be. For as horses, which prouender and high keeping doe make proud, doe kick and strike and throwe downe their Rider; so this people, being pampered and fed to thefull, grow stuppeyed against God, and contemne his Word and Ministers, and cast away his Yoke from them. Now lay all this together, and it yeeldeth vs this conclusion, That full feeding is apt to puffe vp the best men, and to make them kick and spurne against God

God and all good admonitions. Which conclusion, *Moses* expresseth yet more plainly in the precedent Chapter, where hee bringeth in *God* thus fore-telling the peoples manners: ^a*When (faith he) I shall haue brought them into the Land, which I sware unto their Fathers, that floweth with milke and honey, and they shall haue eaten and filled themselves, and waxen fat; then will they turne unto other gods and serue them, and prouoke me, and breake my Covenant.* Where we may obserue, that fulnes and plenty is said to be the cause of idolatry, and rebellion against *God*. But on the contrary side, fasting, and pinching of the body, and putting it to hardnesse, they are meanes to coole the blood, and to tame the spirits, and to allay tart humors, and to pull downe the pride of the flesh. A plaine prooef hereof we haue in *S. Paul*, who was well acquainted with Christian discipline and meanes of mortification: ^b*I (faith he) keepe vnder my body and bring it into subiection; lest that by any meanes when I haue preached unto others, I my selfe should be a cast-away.* This place is well worth the noting, and that we may bee directed to make the better vse of it, two things may be confidered in it. 1. The discipline and practice of mortification, which the Apostle vsed toward himselfe: and of that he saith two things. 1. ^{*}*I keepe vnder my body,* ^{*}*or, as others reade and render the place, * I beate downe my body.* The meaning is, he vsed seuere discipline toward himselfe, fastings, & watchings, and hard lodging, and rough clothing. &c. by which he did afflict and macerate the flesh; much

vnlike to nice and tender folkes now a dayes, who cannot endure fasting, because (forsooth) it breedeth winde in the body, and will make them faintish. 2. He saith of himselfe, *I bring my body into subiection*; that is, by this kind of Discipline that I use, I make my flesh gentle and pliable, and ready to hearken and submit to the instructions of Gods Word, and the motions of the Spirit. By all which he seemeth in effect to say thus much; that the flesh, if it were pampered and fed to the full, nay if it were not straitly bridled, and strictly keptin, would grow vnruley, and looke to command: but by fasting, and course cloathing, and hard labouring, he taught it obedience and subiection. And to like purpose, *Hilarion*, a religious young man, when after much abstinence and course feeding, (for barley-bread and water, with some rootes, was his vsuall food) he felt some pricking lusts in his flesh still, *he was angry with himselfe, and kno-
king his fist upon his brest, Thou beast, quoth hee, I
will make thee leaue kicking; nor will I feed thee with
barley, but with chaffe: I will pull thee downe with
hunger and thirst; I will lade thee with heauy waight,
and hunt thee through heat and cold, that thou maist
mind meat rather then lust.* This or such like was the Discipline that S. Paul vised, which is the first thing that I noted in his words. The second thing considerable in his speech, is the reason why, or the end for which hee vndertooke so hard a course, and (as one of vs would thinke) was so vnmercifull and cruell toward himselfe; and that was, *Lest (saith hee) when I hane preached to others,*

alratius itaq; fibi,
et pectus pugnis
verberans, quasi
coagitationes pos-
se iuade manus
excludere, Ego,
inquit, oselle fa-
ciam ut non cal-
ctres, nec te
border aliam, sed
paleas: fime te
consciens & sibi,
gravi onerabo
pondere, per afflictus
iudicabo & tri-
gora, ut cibis po-
natis quam laci-
uum cogites.

Hieron. to. 1.
de vita Hilario-
nis, pag. 319. B.

my selfe should be a cast away. But what? Is there such danger in a pampered body? such perill in delicate diet? such necessity of *beating* and *keeping under* the body, that without such straitnesse, the soule is in danger to be lost? Yes surely, or else the blessed Apostle did speake and doe, hee knew not what, nor wherefore. The consideration whereof may yeeld vs two good meditations for our vse.

1. That the world is surely much awry now adaiies; men be so crosse to the Apostles course. For we may see men and women seeking the markets for the best Cates, and the Vintners cellars for the best Wine, and the Confectioners shops for the best banketting-stuffe; (a thing not vnlawfull, if it be done moderately, and in season:) but amidst all this care for pampering of the flesh; how few be there in comparison, that euer think of *beating down* the body, or taming of the flesh, or vsing any discipline of mortification? Nay, would God there were not some euen among them who would be esteemed religious Christians, who conceit all such austerity to be *Monkish*, and superstitious and vngodly.

2. That all, euen the best of vs, if wee doe not think our selues more spirituall than Saint *Paul*, must confess and resolute, that wee haue need to *pull downe* by deeds of humiliation, the luxuriant pride of the flesh; and that it is a rule, derived from the nature of man, which was obserued long since by a learned Father, that *a full fed soule sprouteth forst weeds of vnlawfull lusts*. Nor will this seeme

any

*a illico mens re-
pleta torpescit, et
irrigata corporis
nostræ terra p-
nas libidinu ger-
minabit. August.
Serm. 56. de
Temp. p. 227. A*

any wonder, if we weigh things well. For the best ground abroad, if it haue nothing but warme shooers, and faire Sun-shine all the yeere long; if there be no frost, no snow, no winter-stormes that may kill the vermin, and keep downe the weeds: nay, if besides, there be not a Plough to cut vp the furrowes, and an harrow to breake the clods; all men know there will be small hope of a good haruest. Of such a peece of ground, we may say as *Salomon* doth of *a the field of the sluggard*, *It was all grown over with thornes, and nettles had couered the face of it.* *b* And so we may say of the heart and soule of man, the ground where the good seed should grow, that if it haue nothing but feeding, and pampering, and ease all the weeke, and all the yeere, and all the life long; no frost nor storne of affliction, no plough nor harrow of mortification, that may by discipline and hardnesse tame and subdue it; it will bring forth but a little good fruit of true piety and obedience: but thornes, and briers, and vermin, and weeds of vnruley lusts; these will spring, and grow apace, till they haue couered the whole face of it. Let *Pauls* practice then be every Christians patterne. If we would bee freed from feare of being cast awaies, we must *keepe under the body, and bring it into subiection, and by wholesome discipline teach it due obedience.*

III. A third vse of fasting may bee, that it will serue for *elenation* of the minde, and to make a man more attentiuue about holy duties. And this it will doe for divers reasons and in divers respects.

a Prou. 14.31.
*b Sicut reddi-
 tum ubiorem
 capit, qui fre-
 quentius vexan-
 do exercet cam-
 pum; ita mai-
 rem gratiam
 percipit, qui ex-
 erces corporis sui
 campum sepius
 ieiunando. Am-
 brostom. 5.
 Serm. 40. in
 seria 3. post
 Domin 2.
 Quadra 3. pag.
 57. C. and in
 the same Ser-
 mon after;
*Germinat mibi
 terra mesquinas,
 si me corporalis
 libidinis titilla-
 tione compangit
 Generat mibi
 tribulos, quem
 me diuinariis
 secularium cupi-
 ditate dispercat.*
*&c. His ergo ni-
 si vigilando &
 ieiunando carere
 non possumus.**

1. Because it cleareth the braine of vapors, and the body of humours, and setteth the spirits at liberty for voluntary imployments, and the vse of contemplation. For reason telleth vs, that bodily food sendeth fumes into the head, and findeth worke for the spirits, and imployeth them about the work of nature, so that they are not so free for meditation and study. And Scholars doe finde it true in experience, that times after dinner and supper are not so fit for inuention and study: and others may obserue, that in the afternoone themselves are not so fit to heare, or reade, or pray, as in the morning, when they are fasting. And consequently, in most men, especially in such as are still at a full table, fasting may serue for *eleuation*, and to carry the thoughts vpward toward heauen. For as for such as are pinched with too thinne a diet, perhaps eating will make them more cheerfull in praier and meditation, and other holy exercises, then fasting can doe, whereof they haue too much against their wills.

2. Fasting may help to *eleuante* the minde, because by afflicting the body, it bringeth a man to the sense and feeling of his wants: and the sense of his wants will spurre him forward to the meanes that may releue them. And for this cause it will make men more attentive to Gods Word, when he teacheth and admonisheth them, and more attentive to their owne words, when they pray vnto him, and praise him: and euer and anon to sigh towards heauen in the middest of their other cares. To giue some prooef of this; first, *Eliae* in the

Zac. 7.7,11,12

booke of *Job*, speaking of the afflictions, which God layeth on his Children: *If righteous men* (saith he) *be bound in fetters, and holden in cords of affliction; then God sheweth them their worke, and their transgressions, that they haue exceeded.* He openeth also their eare to discipline. *Job 36.8,9,10:* and *v.15,* *He deliuereſt the poore in his affliction, and openeſt their eares in oppreſſion.* It is, as if hee should say; *"In time of prosperity and peace men ſtop their eares against wholesome admonitions, and are heauy ſpirited: as the Prophet ſpeaketh of Ieruſalem, When it was inhabited, and was in proſperitie, they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare: yea, they made their hearts as an Adamanſt ſtone, leſt they ſhould heare the Law.* But *"when the rod of God is vpon them, then by the ſmart which they feele, God doth vnto them their eares, and maketh them attend to euery word that may concerne them for their eafe.* And ſo, if we chaften our ſelues with our owne rod, with fasting and hard discipline, by which we amerce our ſelues for our ſinnes; the ſenſe of this ſmart will open our eares to listen, and enlarge our hearts to attend to euery word, that may helpe to diſcharge vs of this burden of ſin. Let who will ſtand and obſerue it, and he ſhall finde, that at ſuch a time when affliction lieth vpon him, whether inflicted by God, or imposeth by himſelfe for his ſinne, that then hee heareth more willingly, and vnderſtandeth more clearly, and applieth more cloſely to his conſcience, every word that hee heareth

or

or readeth, than at other times hee was wont to doe. And this sheweth that the sense of smart for our sinnes, maketh vs attentiu to Gods Word and gracious admonitions. Secondly, wee reade againe that the Lord himselfe by the Prophet saith of his people, *In their affliction they will seeke me* ^a *Hos.5.15.* *earily.* Before he had said, *I will goe and returne to my place, till they acknowledge their offence, and seeke my face.* But some might say, *Till they acknowledge their offence, and seeke thy face?* Why? When (Lord) will that be? Will this people, that haue forsaken thee, and made themselues Idols, and do despise thy Prophets, will these men euer seeke thee? Yes, saith God, that they will: euen these men, *in their affliction*, and when the rod is vpon them, these will *seeke me*, and that *earily* too: that is, it will be the first and the chiefe of their cares. And so, when for our sinnes our owne hand is vpon vs, it will make vs runne vnto God, and to seeke his fauour rather then all the world; that so wee may get remission of those sinnes, which our selues being Judges, do deserue so great correction. And this sheweth, that the sense of smart for sinne, will make vs attentiu to our praiers, and deuout in all holy duties.

Thirdly, Fasting may serue for *eluation* of mind, because it abridgeth vs of worldly delights and comforts. For when we are most estranged from these, then are we most ready to seeke comfort in God. For worldly pleasures, especially if there bee a continuall enjoying of them, they do estrange our mindes from heauenly meditations;

a 1 Cor.7.5.

and that partly because they take vp the time, that should be bestowed on such thoughts ; but especially because there is such an opposition betweene worldly delights and spirituall comforts, that hee who is filled with the one, cannot relish the other. And this it may seeme the Apostle meant: but sure something he saw, why worldly delights, though lawfull in themselues, do yet notwithstanding hinder holy meditations, when he giueth counsell to religious couples, to forbeare the company of each other, *that they might giue themselves to fasting and praier*; implying withall, that men and women are most devoted to heauenly thoughts, when they are most estranged from worldly delights.

Fourthly, Fasting may help to *elevate* the minde to heauenly meditations, because it doth temper and qualifie our naturall ioyes and worldly reioyings, and teacheth vs how to referre them to their right ends. For ioyes and delights of nature, if a man stil giue himselfe to the enioying of them, doe not onely preesse downe the soule for the present, as hath beene said : but they do besides so possesse the minde, and habituate (as it were) the soule of a man with their relish, that when he hath done vsing of them, yet he hath not done thinking on them. And this made *Quintilian* to say, that Students, who are giuen to sports and tender care of their bodies, will neuer proue learned men, partly, because they mis-spend much time in these vanities, and partly because, ^b *the time which is remaining is not fit for studies*. And so it is in respect of the

b *Ne ea quidem tempora idonea, que supersunt.*
Quintil. Institut. 1.12. cap. vlt.
pag 753.

the exercises of religion. If we give our selues still to worldly, though lawfull pleasures, they do so drowne a mans soule, that when hee ceaseth from them, yet hee is not fit either to pray with deuotion, or to heare with attention, or to doe any other holy worke with minding of what hee is about. But now this holy discipline of fasting, if it be holily and seasonably vsed, it will help to moderate our pleasures, that wee exceed not in them, and to season and qualifie and temper them for an holy vse : so that the same worldly delights, which make another man to wax wanton against Christ, will make this man more cheerful in Gods seruice, and with *David to dance*, when he bringeth home the Arke of God. And as ^a *Elisha*, by hearing a ^{a 2 King. 3. 15.} *Minstrell play*, was fitted to receiue heauenly revelations, & then fell on prophecyng: so, when by a seasonable practice of humiliation, we haue made our way to Gods fauour; then if wee feast and heare musick, and vse honest recreations, euen these worldly delights will fit vs for heauenly inspirations, and lift vp our hearts to praise God with alacrity and cheerefulnesse of minde. And this wee may well suppose was the reason, why the Christian Church hath set *fasting* daies before *festiuall* daies, and appointed abstinence to be an Vther to our feasting; that our sorrow for sinne on the former day, might turne our mirth the day following into an holy reioycing in **G O D S** mercies.

Thus, in diuers respects, fasting may help to elevate the soule, and kindle the fire of zeale and

^a Basil. de Ie-
sua. Homil.
1. pag. 327.
^b Aug. in Psal.
42. in fine.

deuotion. And for these, or some such respects as these, ^a S. *Basil*, and after him ^b S. *Augustin*, do compare fasting to the *wing* of a Fowle: because as worldly delights like *bird-lime* do entangle the soule, and deppresse her thoughts vnto this earth; so abstinence like the birds wings doth make the soule to soare aloft, and carryeth her praier into heauen. And out of some such respect

^c Hoc gradu Eli-
as ascendit, an-
tequam curru.
Ambros. de Elia
& Ieius. cap. 3.
pag. 527.

^c *S. Ambrose*, speaking of *Elias* his Fast, saith of it, *Elias went up into heauen by this ladder of fasting, before he ascended thither in the chariot of fire*. And the learned of this age, such as I haue had occasion to peruse, do generally agree vpon this note, that *fasting* and *praier* are often and vsually ioyned together in Scriptures, because they goe together in our practice, abstinence euer adding life to our praiers. But if any man will please to make triall in himselfe, his own experience wil be a better prooef than all sayings of other men, and all arguments that wit and reason can devise. And I wish that either this or any other consideration might moue religious mindes to make triall of this practice; that so they might be able to iudge of it out of their feeling, and not by heare-say. And if after triall made in religious manner, they finde not their *attention* more quick, their *devotion* more fiery, their *praiers* more fervent, their *meditations* more spirituall, and themselues, as it were turned into other men: then they may suspect that the ancient Fathers of the Church, and the learned Writers and Preachers of our owne time, yea and the Prophets and Apostles themselues, haue with

with faire wörds perswaded men to vnecessary paines. But if any shall seriously bend himselfe to make triall of this counsell, hee will finde the like euent, I doubt not, that the men of Samaria did by comming to heare Christ. When the woman told them what strange things shee had found in Christ, and exhorted them, *a Come see a man, which told mee all things that euer I did. Is not this the Christ?* *a John 4:29.* They, giuing some credence to the womans word, went to make triall them-selues; and after triall made, then they said to the woman, *b Now wee beleue, not because of thy say-
ings; for wee haue heard him our selues, and do know
that this is indeed the Christ, the Saviour of the world.* *b ver.42.* So, if any well-minded Christian, vpon the word of so many learned Fathers and Writers, will but in due manner begin the worke, I doubt not, but after triall he will say, *Now I beleue that this ex-
ercise hath such spirituall vertues, not because
Basil, or Chrysostom, or Ambrose, or Augustine,
or any other, either Father, or Doctor, or Preacher
saith so, but because my selfe by experience finde
and feele it to be so,*

III. A fourth and last vse of fasting is, that it serueth for an act or help of *Repentance*: and that two wayes. For first it is an act that followeth and floweth from repentance. And secondly, it is an act, that breedeth repentance by producing more degrees of that habite, from which it flow-ed. And in both these respects, it may well be esteeme-d as a necessary companion that goeth along with repentance. For in the one respect it is as a fol-
lower,

lower, that commeth after and waiteth vpon it. And in the other it is as an vther, that goeth before and maketh way for it.

1. First, it is a necessary companion to follow after and wait vpon repentance: and thus it is necessary in two respects. 1. That our sorrow may be answerable to our sinne. For wee sinne, not in inward desires only, but in outward both speeches and actions: or wee sinne in thought, word and deede. And reason requireth, that the plaister should bee as large as the sore; and so, that repentance should spread it selfe as farre as the offence hath done. This the Nineuities obserued in their repentance. They put on haire-cloth, and fasted, and sate down in ashes. By which behaviour of theirs, they seemed to intend thus much, (saith a Reverend and learned Writer) *a* Wee acknowledge before thy Maiestie (Lord of Hosts) we the unworthiest creatures that ever thy hands hane formed, viler then the sack-cloth we weare (for if there had beene baser stoffe in the world, we would not haue refused it,) and fouler in thy sight then the ashes we are besprent with: Wee acknowledge—that thou art a righteous Lord, and wee an unrighteous Nation; not worthy our meate, drinke, clothing, or any other benefits. &c. And in acknowledgement thereof, and in signe of our humble subiection, as guilty within our selues, and condemned in our owne consciences, whatsoeuer thou hast given vs to enjoy—for comfort, for pleasure, for service, or any other use, either in our families at home, or in our foulds and stalls abroad, wee resigne it into thy hands, as hauing no right unto it; we lay it downe

a D. King on
Jonas, Lecture
36. pag:48.

at the feet of thy iustice, and beseech thee for thine owne Names sake, to take mercy vpon vs. In this manner their repentance, as it first sprung in the heart, so it sprouted and shewed it selfe in the gestures of the body. And so must ours doe ; or else the plai-ster will bee too little for the wound. Secondly, fasting is necessary, as a follower of our repen- tance, that our outward humiliation may prooue the truth of our inward sorrow. For the heart is v- sed to expresse his inward affections by outward actions ; as it expresseth his vncleane thoughts by wanton lookes and vncastle gestures, and vnsa- uourie speeches ; and his ioy and inward reioyce- ing, by singing and dancing, & a cheerefull coun- tenance. And this made *Salomon* to say, ^a *A mer- rie heart maketh a cheerfull countenance* : And our Sauiour to say, ^b *Out of the abundance of the heart* ^{a Prou. 15.13.} *the mouth speaketh*. And I may adde by the like rea- son, Yea, and the eye looketh, and the eare heareth, and the feete walke, and the hands worke. And hence it followeth, that if sorrow and repentance bee in the heart, they will appeare and shew themselues by the body as occasion shall serue : and the acts and behauour of the body, by which repentance and sorrow are shewed, are weeping and mourn- ing, and fasting, and forbearing the comforts of nature, and the delights of the world. This wee finde true in daily experience, that sorrow, (what- soeuer the cause be,) if it bee great, will not let a man *eate* ; and if it be but moderate, yet it chooseth not to *eate*. Thus *Ahab*, when he was denied *Na- boths* *Vineyard*, ^c *laid him downe upon his bed*, and ^{c 1 Kings 21.4.} *would*

^a 1 Sam.1.7.

would eate no bread. And *Hannah*, when shee was vpbraided by her aduersary, ^a wept, and did not eate. And *Saul*, when he had ill newes prophecie vnto him, of his owne death, and the death of his Sons, together with the ouerthrow of the people; though the ^b iintreated him, yet he put it off, and said, ^b *I will not eate*. And *Plutarch* saith of *Cæsar*, that being told of violating of the Law which himselfe had made, ^c *it so repented him, that he refused his supper*. Thus sorrow for worldly respects, enjoyeth abstinence from food. And so it doth when it is for sinne. *David* saith of himselfe, ^d *My heart is smitten and withered like grasse, so that I forget to eate my bread*. The meaning is, that sorrow so possessed his heart, that he had no minde of his meat. And ^d the Prophet taught the people to shew their repentance, *by fasting, and weeping, and mourning*.

^d Joel 1.12.

And nature taught the ^e *Ninewites* to doe the like. And from hence *S. Basil* saith, ^f *Repentance without fasting is idle*. The meaning is, that as *S. James* saith; *Faith without workes is dead*, i.e. it is no true faith, if it bring forth no fruits: so if repentance do not bring forth fruits of repentance, as fasting and mourning and humiliation; it may be feared, lest it be a dead and fruitlesse repentance. And this made our Lord to say of *Tyre and Sidon*, that they would haue repented, *sitting in sack-cloth and ashes*: meaning that they would haue repented seriously and vnaignedly. And sure, no man among vs would think that that woman did truly sorrow for her husbands death, that would think it too much, when time and opportunitie required it,

to

^g Luke 10.13.

^e *Ionas* 3.5,6,7.
^f *μετανοια χωρὶς ἔργων*. Basil. de Ieiun. Hom. 1. pag. 323. A.

to weare mourning attire, and to forbearre sports and merry meetings. And as great reason there is, to think that he doth not greatly sorrow for sinne, that expresseth not sorrow by the outward acts of repentance.

And if this be so, how great cause haue wee to bee sorry, that wee haue shewed so little sorrow; and to repent that wee haue expressed so little re-pentance hitherto? Surely, if wee must try the tree by its fruite, and iudge of our repenting by our fasting: though I know there be many good Christians abroad, who without and before any aduertisement of mine, haue accustomed them-selues to this holy exercise; yet for the generality of men, there will bee found in comparison but little store of this vertue in the world: so that we may iustly complaine, as sometimes an eloquent and learned Preacher did: *Where is the Repentance of our times? Whither is it fled? Where hath it hid her selfe? &c.* It is not for the Angels of heauen to repent, because they sinne not. Nor for the Devils of hell; for their iudgement is sealed. It is onely for the sonnes of men, and we onely know it not. The people of Ninueh sinned, and would not eate; sinned, and would not drinke; sinned, and would not be cloathed; nay, sinned, and would not giue leaue to their beasts to feede: we sinne, and yet we eate; nay, we sinne in eating. &c. we sinne, and yet we drink; nay, we drink and sinne in drinking. &c. and we sinne, and cloath our selues; or rather we cloath our selues, and sinne by cloathing vs. &c. But if any man notwithstanding all this, can perswade himselfe that hee may

D. King on Io-
nas, Lecture
36, pag. 491:

repent well enough within in his heart, though he shew it not without by deeds of the body; I will onely reply vpon him, as S. James did in a like case. *Shew me thy faith by thy workes*, saith he: and so say I, *Shew me thy repentance by thy workes*; or if thou canst not shew it, I am not bound to belieue it. And this shall suffice to shew how fasting doth follow and flow from Repentance.

2. Secondly, fasting is necessary to repentance, as an *Ysler* that goeth before it, and maketh way for it: I meane, because it is a meanes to beget repentance by strengthening and increasing it with a new accession. And surely, the leſſe vſe we haue made of it in the former respect, as a fruit springing out of our repentance; the more need we haue of it in this latter, that it may bee a helper to forward our repentance. And that it may doe two wayes, or for two causes.

1. Because the outward acts and behauior of the body, as they come first from the heart, so they reflect vpon the heart againe, and there they do increase and confirme that affection, from which they sprang. This S. Augustine obſerued long agoe in the outward gestures of prayer.

a *Orat. de membris sui corporis faciunt, quod supplicantibus congruit, quum genua ſigunt, quum extendent manus.*
b *Aug. tom. 4. de cura pro mort. cap. 5. pag. 257. A.*
c *Ac per hoc, cordis affectus, qui ut fierent ſila, praecellit; quia ſuſtant, erofit.* Ibid.

a When a man prayeth (faith he) and kneeleth him downe vpon his knees, and spreadeth his hands toward heauen; he vseth that gesture of body, which becommeth a ſuppliant to vſe in his prayers. And hee addeth, I know not how, but ſo it is, that these motions of the body, as they had their first beeing from the affection of the ſoule, ſo they do againe stirre vp the affection that bred them; ^b and hereby the

the affection of the heart that caused them, is afterward increased by them. For deuotion in the heart doth cast downe the body on the earth, and lifteth vp the hands and eyes toward heauen: and this proſtration of the body, and elevation of the hands and eyes, doth blow the coales of deuotion, and maketh them burne the more brightly. And ſo, it is repenteſce in the heart, that maketh men to exerciſe discipline vpon the body: but this outward discipline in fasting, and watching, and hard lodging, doth comfirm and increase the repenteſce from whence it came. For if the minde ſhould relent, and begin to forget what it is about, (as *nihil facilius inareſcit, quam lachrymæ*, ſorrow for ſinne doth ſoone begin to ceaſe) yet theſe viſible ſignes will euer and anon be calling it backe againe, and bring to remembrance the former thoughts. Adde hereto, that every vertue or habit of the ſoule, the more it exerciſeth it ſelſe by outward deeds, the ſtronger it groweth: for habits are confirmed by often iterated actions.

2. Fasting may breed or increase repenteſce, because it is a penall chafteſment, which the peni‐tent doth iſſue on himſelue, and by which he doth chafte, and, as it were, amerce himſelue for his folly: for the uſe of corrections and punishments is this, that ^b *as all offences do uſe to ſeduce by pleaſing; ſo all punishments endeouour by vexing to reforme transgresſions.* And for this cauſe it is, that when God would reclaime men, he layeth his rod vpon them, and ſo bringeth them backe by weeping Croſſe. Prooſes are many, but take one in‐

*a Quintil. Inſit. 1.6. cap.1.
pag.345.*

*b Hooker. Ec‐
cleſ. Polit. 1.5.
nu.72. pa. 213.*

stance for all. When *Ionas* was sent to *Nineueh*, he turned his backe, and fled to *Tarshish*, a contrarie way; and so long as wind and tide serued him, he went on with full sayle: but when God had sent his messenger to apprehend him, namelie a tempestuous storne, and a raging sea, and by this meanes had cast him into the deepe, and closed him in a Fishes bellie, as in a prison-house; then *Ionas* relented, and amended, and praied for mercy, and went the right way whither hee was sent. Vpon which passage S. *Hierom* speaking in Gods person, giueth vs this note; *The stomachfull Prophet, like a fugitive seruant, ran away from me; but in the bottome of the sea I caught him*, and fetched him home againe. And as GOD by making men to sin, doth also make them to repent: so if we by fasting and other penall inflictions, doe amerce and chasten our selues for our sinnes, this correction also may serue to reforme vs. Nay in some sense I may say, that the chastisements which we inflict vpon our selues, are most times more effectuall then those which God doth lay vpon vs, partly because our selues do know more distinctly why and wherefore we suffer, and especially because wee are by our owne thoughts afore-hand, prepared to receiue the correction before we feele it: which helps in Gods corrections are most times wanting vnto vs. And from hence S. *Basil* commendeth fasting, as being *b eduanor aquarias dypalabris medicina that taketh away the malady of sin*. Which point hee yet declareth further by a most lively similitude. *c As worms (saith he) which are bred in chil dren*

a Fugat animosus Propheta, sed in profundo mari meus fuit.
Hieron. Epist. 25. pag. 20. C.

b De Ieiun. Hom. 1. pa. 321.
c Quemadmo dum vermes, qui in puerorum intestinis germinant, pharmacis quibusdam acrivis & amaris excutuntur: ita peccatum, &c.
ibid.

ders entralls, are expelled by worm-wood, and bitter medicines: so if sin be engendred in a mans soule, there is no speedier way to expell it, then by letting downe this bitter potion of fasting and humiliation. And to like purpose S. Ambrose, ^a Delicatess and pampering of the body, (saith he) is pleasing to nature, and fasting is as unpleasing: but things which are most pleasant to the taste, are not alwaies most profitable for health. Nay, ^b sweet things do puffe vp the body: and the eating of honey maketh the liner to swell: but bitter things do bring it to its temper againe. And so it is in the gouernment of the soule. Pleasant meats and full feeding puffe vp and swell the flesh; but abstinence taketh it downe, and bringeth it to a right disposition and temper. In regard of all which, as also out of the experience that my selfe haue had, I dare bee bold to say, that whosoeuer shall make triall of this course, shall finde the like effect, when hee humbleth himselfe by fasting, that David did, when God humbled him by his correction. David saith ^c Psal.119.71. of himselfe, *It is good for me that I haue beene afflicted, that I might learne thy Statutes.* Vpon which words, S. Augustine commenteth in this manner, ^d *When I was lifted vp in prosperity, I learned to obey mine owne lusts; but now being once humbled, I shall learne to obey thy Lawes.* And so the contrite soule, that hath chastened himselfe by this discipline, may haue iust occasion, I am perswaded, to say after triall; *It is good for mee that I haue beene thus afflicted for my sinnes.* For by this holy reuenge vpon my selfe, I shall learne to serue my God better.

Thus

^a Dulcis voluptas videtur, amarum ieiunii.
Hoc amaro illud dulce to Natur. &c. Ambro. de Elia & Ie-
jun. cap. 11. pag. 533.
^b Ipsa corpora dulcibus frequenter inflantur, & melle iecur tenduntur: idem tamen ex a-
maritudo tempe- ratur. Ambros. ibid pag. 534.

^c Didiceram elatus iniqui-
ties meat, discam humiliatus iustificationes suas. Augustin. in Psal.42. pag. 139.C.

Thus I haue declared the holy *vses* of this discipline, such as I could think on for the present. Others, that are not strangers from this exercise, may peraduenture either adde moe, or enlarge these. In the meane time, it will not bee vnseasonable to aduertise the Reader of two things concerning the premises.

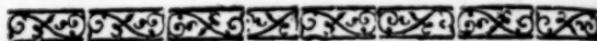
1. If any man haue neede of these, or any of these *helps* and *vses*, then he may not say or think that an *holy Fast* is superfluous and needless for him. For example, if he finde that he hath any *disordered lusts* or fleshly thoughts that are not wholly subdued and tamed; but that either they prouoke him to euill, or hinder him from that which is good: then he may make vse of fasting, because it will serue him to *beat downe his body*, and to *bring it into subiection*, that he may serue God the more freely. Or, if hee finde that his *prayers* and *meditations*, and other diuine exercises bee not wholly spirituall, without all mixture of fainting; then he may make vse of fasting, because it will serue to *elevate his thoughts*, and to carry his *pray-ers* with full wing into heauen. And lastly, if he finde that he haue any *sinnes* not fully *sorrowed* for, and wholly done away, but that hee hath neede of some more *repentance*; then he may make vse of fasting, because it will serue him to *humble his soule*, and to increase godly *sorrow*, that hee may obtaine *pardon*. But if any man bee so *spirituall*, and so *perfect*, and so past all frailty of mankinde, that hee neither needes any more *mortifying* of his flesh, nor any more *sharp-*

ning

ning of his deuotion, nor any more *repentance* for his sinne : I will not say that such a man hath any further neede of fasting. No, nor can I say, that he hath any more neede of Christ, or his death and bloud-shed. For hee that is so perfect, what more neede hath he of a Sauiour ? But one thing I dare and will say, that God doth accept, and Iesus Christ doth acknowledge, and the holy Angels do reioyce more for *one sinner*, that by fasting and mourning doth repent for his sinnes, than ninety and nine of the most perfect men in the world, that think they haue no need of repentance.

2. If any man shall please to make triall of this exercise, and after his fasting do not finde these holy *uses* of it; then hee should examine himselfe how he carried and demeaned himselfe in the performance of this seruice : whether he haue not erred in the manner, or swarued from the right end, or neglected some necessary and substanciall condition, that is required for this purpose. And if after due examination it do appeare, that he haue not miscarried in some weighty & materiall point, I will not say nay, but he may condemne me for being too lauish in commanding the vertues of this worke. But if it do appeare, that he haue so erred, then let him blame himselfe that it hath succeeded no better. For the Pharises fasted to an *ill end*, and lost their *reward*: and the Iewes fasted in an *ill manner*, and were reproud for their labour. And so if any Christian erre in the same or the like sort, he may not think by such a fast to obtaine Gods fauour, or to purchase the blessings already

spoken of. Now if any shall aske, as perhaps some will, what those necessary conditions be, that by fulfilling of them, he may attaine the promises annexed to them; this question I shall labour, God willing, to satisfie, in the next ensuing Chapter.



CHAP. IV.

What conditions are required of vs in our fasting, that it may be accepted with God.

Fasting hath many good vses in Religion, as hath beeene already said. But it is not euery Fast that hath these vertues, nor euery Fast that can commend vs to God. For, as I begant to

say, we reade of some mens Fasts that haue beeene like themselues, and both of them abominable.

*a Jejunauerunt Nineuiae, & Dei misericordia elicerunt: ie-
junauerunt & Iudei, & nihil proficerunt, sed culpati abierunt.
Igitur iejuny le-
ges discamus,
ne in incurrum
curramus. &c.
Chry. Homil.
3. ad pop. An-
tioch. pag. 49.*

** The Nineneites fasted, and obtained mercy, saith S. Chrysostom, but the Iewes fasted, and gained reproof for their paines. Therefore that we may learne so to fast, that wee may please God, and not punish our bodies, without profiting our soules; it will be necessary in the next place, to consider what things are required of vs, when we do fast, that we may profit by it.*

I. First then it is required in our fasting, that it be a moderate affliction of our selues: and herein I say two things. 1. That there must bee a kinde of affliction and chastening in it. 2. That this chaste-

ning must be moderate, and within compass.

1. That there must be a kinde of *afflicting* in our fasting. And so the Scriptures say. For the Lord himselfe speaking of the yeerely fast which he had appointed, saith of it, ^b *In the seventh moneth, on the tenth day of the moneth, ye shall afflict your soules by a statute for euer, and* ^c *whatsoeuer soule it be, that* ^c *Leu.2;29.* *shall not bee afflicted that day, he shall be cut off from among his people.* And the Angell saith of Daniels fast; ^d *When thou didst set thy heart to chaslen thy selfe before thy God.* And David saith of his owne fasting, ^e *I humbled [or afflicted] my soule with f-* ^e *Psal.35.13.* *fling.* And the people of the Iewes, ^f *Wherefore, f* *say they, haue we fasted, and thou seeest not? Wherefore have we afflicted our soule, and thou takest no knowledge?* But most plaine to this purpose is that of Ezra; ^g *I proclaimed a Fast,* saith he, *that wee* ^g *Ezr.8.21.* *might afflict our selues before our God.* Where we may note, that the *afflicting* of our selues is the veray end of our fasting. Thus, in the language of the holy Ghost, fasting doth imply a kinde of *afflicting*. And indeede if it be rightly vsed, it may be laid to afflict a man for three respects. First, because it doth naturally breed a kinde of paine to the body. For, when nature wanteth her ordinarie nourishment, shee feedeth vpon the body it selfe, and sucketh and draweth from it its naturall moisture, and consumeth the iuice of it. Which action of nature vpon it selfe, if it bee long and great, doth breed vnsufferable paines, which maketh men to eate their owne flesh, rather than endure it: and if it be but moderate, yet if it be con-

tinued aboue the ordinary and fit time of refresh-
ing, it will more or lesse breed some sense of paine.
Secondly, fasting may by said to afflict, because it
depriueth a man of his vsuall and accustomed re-
freshing and comfort. And that, without any reall
and positiuue paine, is a kinde of affliction to na-
ture. For if a man that hath beene in place of au-
thority and respect, be onely depriu'd of this ho-
nour and dignitie, that priuation alone will be a
corrassie to his soule. And if a man that hath beene
accustomed to live at his liberty, be commanded
to keepe his house, though hee lodge as soft, and
fare as well, and be attended as carefully as ever he
was wont; yet this restraint in his owne house will
be a punishment vnto him, because it is an abridg-
ing of his wonted liberty. And so abstinence from
meat at the vsuall time, is an affliction to nature,
because shee misseth her wonted comfort and re-
freshing. Thirdly, fasting may further be said to
afflict, because it is a memorie, that representeth
vnto vs the iust causes of the greatest sorrow. For
as when a wife weareth mourning weeds for her
Husbands death, if any other occasion should
draw her to sporting and mirth; yet the sight of
her owne clothes would re-call her, because they
are testimonies that put her in minde of her hus-
bands decease, and her own ewidowhood: so
our fasting, being vndertaken for humiliation and
repentance, is an outward token that calleth our
finnes to remembrance, that telleth vs how un-
worthy we are of the least of Gods mercies, and
how obnoxious to damnation, if by repentance
wce.

wee doe not obtaine pardon. In which case, though wee should otherwise forget our selues, yet the very want of our wonted food will cause a sight, and breed a sense of our wotfull estate. And this is thought to bee one reason, why the Nineuities caused their children and cattell to fast from all food, who notwithstanding were neither guilty of the sin, nor capable of repentance; because the ruefull sight of their miseries, and the mourning sound of their cry, might serue to increase the Nineuities sorrow, whose sinnes had beene the cause of all. Thus fasting is in diuers respects a kinde of affliction, and in the religious use of it, was intended by Almighty God for that purpose.

2. The second thing is, that this chastening must be *moderate*, and not exceed the proportion of every mans strength and ability. And then it exceedeth this proportion, when it eyther destroyeth nature, or disibleth a man for Gods seruice, and the dueties of his calling. And thus far if a man goe, he goeth beyond the rule of a religious fast. The reasons are: First, God doth not desire the hurt of his creature, while hee is about his seruice, : nay, hee will rather forbeare some part of his seruice, than an Ox or an Asse shall want necessary food, as is evident by our Sauours owne words related by the Euangelist^a. And if hee will not haue a beast to want food, much lessse would he haue a man to endanger his life or health for such an exercise, thoughtending to his seruice. And therefore if any deny necessary re-

^a Luke 13.

15. & 14.5.

^a *Audiant qui es, que necessaria sunt corpori, subtrahunt, illius quoque per Prophetam Dominum loquitur; Ego Dominus odio habens rapinam holocaustorum. De rapina vero holocaustum offerit, qui temporalium bonorum sue ciborum nimis cegestate, vel manudicandi vel somni penuria corporis suum immoderata affigit. De Consecrat. distinet 5. cap. 24. Non mediociter. Vide & Celsian. Col. lat. 21. cap. 22. p. 10. 7. b. l. 5. 8.*

^c *Satis diviciatur, qui cum Christi voluntate servicit. Ambr. Ser. 31. p. 44. G.*
^d *Experimento didicis, si bellum in via, quum lassis fuerit, si verticula querere. Hieron. Epist. 7. ad Lætam. pag. 59. E. c 1 Tim. 5. 23.*

freshing to the body, when need doth require, that they may use the more austerity against the flesh, ^a *Let them heare (saith the Canon Law) what God saith by the Prophet: I the Lord loue judgement, I hate robbery for burnt offering. Now hee offereth God an offering of robbery*, saith the Canon, *that afflicteth his bodie immoderately with want of meate or sleepe. And let such a one take with him also, the rule of S. Ambrose, ^c *He fasteth long enough, that breaketh Fast with Christ's liking and approbation.* Secondly, Fasting is appointed of God for an help, that may enable us to serue God the better, as to make the flesh seruiceable to the soule, to lift vp the minde in holy and heauenly meditations, and to further our repentance and obedience, as hath beene formerly declared. But when it exceedeth the proportion of a mans strength, as it casteth downe the body, so it disableth the soule also. For ^d *experience telleth us*, saith S. Hierom, *that a beast when it is ouer-laden, and wearied, will turne aside at every corner, and euer and anon seeketh how to lye downe vnder the burden. And so if the body be ouer-burdened and enfeebled with too-much abstinence, it cannot be seruiceable to the soule, nor afford her, strength and spirits for holy exercises, but will euer be ready to sleepe, or rest, or faint: so that the soule at such times cannot heare, nor reade, nor pray, nor meditate, as at other times she is vsed to doe. And for this cause the Apostle giueth Timothy this rule, ^e *Drink no longer water, but use a little wine for thy stomachs sake,* and**

and thine often infirmities. And S. Hierom giveth the like counsell to a religious friend of his;

a You should so fast, (saith he) that you do not faint, and breathe short, and haue need of some body to beare you vp for falling: but that subduing the bodily appetite, you do not diminish spirituall exercises, nor reade or sing, or watch lesse then you are wont. For Fasting is not a perfect vertue, to be desired for it selfe; but an help and ground of other vertues. The want of this moderation Jonathan did rightly reprove in Saul his Father, who by enioyning too strait abstinence, did hinder the people in the pursuit of the enemies.

b My Father (saith he) hath troubled the Land. See I pray you, how mine eyes haue beene enlightened, because I tasted a little of this honey: How much more, if the people had eaten freely to day of the spoile of their enemies, which they found? For had there not beene now a much greater slaughter among the Philistines? And so by the same reason, if any man do exceed measure in his religious abstinence, wee may say of him, Hee troubleth his soule, and hindreth the work of Religion, and maketh himselfe vnable to doe good duties. But this Cauet was necessary in times past; now a daies few men offend that way. And therefore I will presse this point no further. Only out of the former part of this Note, where I shewed that fasting is an *Afflicting*, I will draw some short conclusions for our further vse.

1. *Concl.* If a true Fast bee a chastening of the body, then Papists haue little cause for their great outcries, and much boasting of their Fasts. For

a Sic debes ieiunare, ut non palpites, & respirare vix possis, & comitum tuorum vel portarum, vel trabarum manus: sed ut fructu corporis appetitus, nec in lectio- ne, nec in Psal- mis, nec in vigi- lyis sol to quid minus facias.

b Jejunium non perfecta virtus, sed ceterorum virtutum funda- mentum est.

c Hieron- ad Demetriad. Ep. 8. pag 72. C.

b 1 Sam 14. 29.

^a Mark 2.18.
Luke 5.33.

as the Pharises said to Christ, ^a *Why do the Disciples of John & of the Pharises fast often, but thine eat and drink?* so the Pharises of our time say, that they and their disciples fast often; but Protestants and their Scholars eat and drink, and feast. But all this loud cry is but an empty sound. For say, they fast often, as they call fasting; yet what is it that they call a Fast, and which they enioine their

^{*} See The Epistles of the Cure Fast c. 2, 3.5.

disciples to vse? Why? it is, for sooth, ^{*} that at dinner they eat no flesh, and that at supper they make not a set and standing meale. But at dinner they may take their fill of the best fish, and the strongest wines, and the daintiest iunkets, and what they will besides of rootes and white-meats, or any such like. And at night they may have a drinking, and eat something beside, more or lesse, according to the custome of the place and people. And they may drink at any time of the day, and any drink they list. Yea, and (which is abominable to conceiue) if a man drink intemperately, and be drunk on their fasting day, yet if hee obserue the former rules, ^b *hee offendeth not against the Law of their Fast.* This is the stricnes and hard discipline that the Church of Rome doth lay vpon her children in their frequent and meritorious Fasts. Nor may wee thinke, that the practice can bee much better then their precepts are. Sure I reade, that ^c the Princes of Germany at the times of their publike meetings in the Empire, were wont to obserue the known fasting-daisies of the Church, and then they would goe dine with the Bishops. For (as they vsed to say) they never had greater variety of

^b contra tempe-
rantiam pecca-
tum erit, contra
iacinatum non
item. Azor par.
1.1.7. ca.10 q.7.
aliq; passim.
^c Polyc. Lyse-
tus prefat.
præf. Haf-
fenniæ. de ie-
unio Iesuit.

good cheere, nor more dainties, then at such times. But some perhaps may say, that he that reporteth this, was an aduersary to their Church. Be it so: yet that is no reason to discredit the report of a thing so openly knowne. And though *Lyserus*, who reporteth this from the Princes mouthes, were an aduersary; yet *Lindanus* was their friend, and he saith no lesse of their loose fastings. ^a *That our Fasts* (saith he) *which swimme with store of wine;* and abound with superfluities, and outstrip the delicates of flesh, with variety of fish; (insomuch that they may seem to dally with God, while for cutting off the warmth that is caused by eggs, they cram into their glutinous stomach the flames of oyle, the burning heate of wine, and the fire of all kinde of splices) were not only unknowne to the ancient Christians, but were intolerable and abominable, is a thing more evident to them that consider the ancient customes, then that we should waste words about it. And in the margin he addeth this note; ^b *The Fasts of Catholikes all abroad like the feeding of Epicures.* And this may serue to shew what sore penance our popish people do vndergoe, by their often fasting. But if a true Fast be an afflicting of the body, as I haue proued, and themselues will not deny; then though they haue many Fasts in name, yet they haue few or none in deede. Let them then looke home-ward, and reforme these mock fasts of their owne Church, and then let them complaine of the rare Fasts in ours.

^{2.} *Concl.* They make but a frivolous excuse, who to free themselues from fasting, alledge that

I they

^a *Ieiunia nostra que et vini copia natant, abundantiaq; red. ndans, et piscium varietate carnium superant delicias, adeoq; cum Deo ludere videntur, dum pro intercepto, qui ex ouis oritur calore, olei flammam, vini et flum, omnique aratum generis ignes, bellum in farciunt, stomacho; veteribus Christianis omnino saepe modo incognita, sed & intolerabilia atq; adeo abominanda, piis omnibus vetera cogitantibus arbitramur notius, quam ut ea de re, illa sint verba profundenda.*
Lindan. Panop. lib.3; cap. 11. pa.89.

^b *ieiunia Catholickerum passim Epicurea.*

they finde hurt by it ; meaning that it is some paine to endure two or three houres hunger, and some trouble to passe ouer the vsuall time of refecion. Some paine, and some trouble ? Why ? that is the very cause why we should fast, that by chafstening the body wee may *cherish* the soule. Nor is it so great a matter now and then to endure such a paine. For wee reade that *Esan* was so long in hunting, that he fainted, and was readie to die for hunger, ^a as himselfe complained. And we may see it now among men, that if it be for pleasure to follow our sports, or for profit to increase our wealth, or for preferment to aduance our estates, there is no man but would finde himselfe able enough to forbear a meales meate. And if the sauing of our soules bee as deare vnto vs, as these worldly vanities, wee will not repine at so small a labour in so necessary a case.

3. *Concl.* They be poore fasters, who glut themselfes aforehand, that so they may fast with full stomachs. *S. Basil* met with some such in his daies, whō he warneth & threatneth for it: ^b *It is a gracielesse thought, of them that say thus, Because the fasting daies are bidden ; let vs to day drowne our selues in swilling and exceſſe.* For will any man (saith he) when he is to marry a chaste Matrone, make an introduction to such a marriage, by *bringing Strumpes into his house ?* And in the places of Pepish ignorance, it is a most vsuall practice, to make way for Lent Fast, by surfeiting at Shroue-tide : as not onely our experience, but the confession of their own Writers may sufficiently declare. For *We* (saith one

^a *Prænacogitatio est ita dicendum, Quoniam nobis quinq[ue] dierum icum in dictum est, sicut ego, eam non tam uero uerba. Basil. Homil. 2. de Ieiunio. pag. 336. A.*

one of them, speaking of this time of Shroue-tide,)

doctrinæ to reuenge our selues upon the fasting daies c *Conamus per*
to come, by excesse and surfetting aforehand. And *crapulam &*
another, preaching on the Sunday before Lent, *lasciuiam vlcisci*
said that S. Paul exhorting vs to^d consider him that *dies ieiunii, qua-*
endured such contradiction of sinners against himself; *sq. de ieiunio*
&c. e is worthy to be hearkned unto, as for other rea- *ventura sumere*
sons, so in respect of the present time, being daies of *panas. Fiduc. e.*
riot, like festiualls of Bacchus, when in speciall maner
the whole world is set in wickednesse; when nights are
turned into daies, while men rise early to follow drun-
kennesse, and to drink vntill night. But a religious
Christian shoulde consider, that if he meane to fast
rightly, hee must make his abstinence to be a cha-
stening to nature, which cannot bee, if his fasting
be but a forbearing of meate, till his former glut-
tonie be concocted.

II. Secondly, there is required in a true Fast, that our other cariage and behauour bee suteable to this of our fasting. My meaning is, that as wee chaste and afflic the body by abstinence from meate, so we shoulde doe by refraining from the other delights and comforts of nature. For else the other pleasure would vndoe that, which by fasting we fesse to effect; because they will hinder our humiliation and *repentance*. Nor is it seemely to ioine gay clothes, and sweet perfumes, and pleasant musick, and frolick behauour with this exercise of humiliation and sorow; no more then it is for him that weareth a mourning gowne for his friends death, to flaunt it in a white hat, and a gay feather, and a coloured suite at the same time.

cōnamus per
11. pag 470.
d Heb.12.3.
e Di. nus qui
audiatur—prop-
ter tempus pre-
sens, dicunt (vti
vocant) Baccha-
nationum; dum
vel maxime, to-
tuus mundus in
m. ligno positus
est, quum noles
vertiūtur in dies,
dum consurgitar
mane ad scelan-
dam ebrietatem,
& potandum us-
que ad vesperam.
Godefr. Kem-
pens in Passio-
nem Domini.
Concion. 1.
pag.1.

And for this cause it is, that in Scriptures, where fasting is spoken of, there is mention also of sack-cloth and ashes, and hard lodging, and forbearing of perfumes. As for example, ^a Daniel forbore sweete ointments. And ^b David lay all night upon the earth. And ^c Mordecai put on sackcloth, and besprent himselfe with ashes. And the ^d King of Nine-ueb laid off his robe, and conered himselfe with sack-cloth, and sate in ashes. And ^e Joel requireth, Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet. And our ^f Lord saith, The children of the Bride-chamber cannot fast, while the Bridegroom is with them. The meaning is, that Mariage-mirth is vnseasonable in a time of fasting. And therefore if a Fast must be kept, let the Bridegroom go forth of his wedding chamber; as Joel speaketh: or if Mariage-mirth be necessary, let the humiliation of fasting bee deferred till another time; as our Sauiour implieth. And because of this disproportion betweene mirth and fasting, God reiecteth the Fast of the Iews for this cause among others, because ^g in the day of their Fast they found pleasure.

And from the consideration of these things it is, that the Hebrews were wont in their fasts ^h to abstaine from foure things, that import mirth and reioycing; from washing themselves, from anointing, from fine apparell, and from the use of the mariage bed. And so, when wee fast, all our behaviour (so farre as may stand with ciuility, and other occasions of the time,) must bee such as beseemeth mourning, and the condition of a dejected suppliant. ⁱ At least thus much is necessary, that wee

^a Isa.59.3.

^g Ainsw. on
Leu.16.29.

^h An patatis illi
jejunare, qui pri-
mo diluculo non
ad Ecclesiam vi-
gilat, sed surgens
congregat seru-
los, disponit via,
caves producit,
saltus syuasq;
per lustrat ? am-
bro.10.5 ser.
41. pag.58. v.
Aug. de Di-
uersi Ser. 74.
cap.8.

we abstaine from all delights of the world, that be disproportional to the state of a mournfull penitent.

Nor doth this any way crosse our Sauours doctrine, when he saith, *Thou, when thou fastest, anoint thy head, and wash thy face.* For he onely intendeth hereby, that wee should not make a publick shew of our priuate Fasts; but rather hide them from men in our behauour abroad, that *vaine-glory* do not corrupt our good work. And if for this purpose it bee necessarie to shew a cheerefull countenance, such as we vse at other times, and they vsed when they *washed their faces and annointed their heads*, it is an vsage which vpon such an occasion may well bee obserued, notwithstanding the former Rule; either because it may bee taken as a iust exception from it, or because being vsed for such an end, and not for chearing of nature, it will not greatly impaire that inward sorrow which is required in repentance and fasting.

III. Thirdly, there is required in a true Fast, that the inward affection of the heart, be answerable to the outward behauour of the body: to wit, that as by abstaining from the comforts of this life, we *chasten* the body, so by a godly sorrow and vntainted *repentance*, we humble our soules for our finnes. And because true repentance includeth amendment of life, and an heartie practice of all good duties; therefore it is to be vnderstood, that with a true Fast there is necessarily required an holy life. And the reason hereot is plaine, because God doth not care for the [*opus operatum,*]

the bare worke done : nor doth Fasting please him because it is an abstinenſe from meat ; but because it is a ſigne of repenſance, and an help to true deuotion and an holy life. To this purpoſe we finde

^a Zach. 7.5.

God ſpeaking to the Iewes : ^a *When ye fasted and mourned in the fifth and in the ſeuenth moneth, did ye at all fast unto me? euuen to me? As if he ſhould ſay, Ye did it not for my ſake, and I owe you no thankes for it, nor do I take it as a part of my ſervice. But why was it not done for Gods ſake, and to his ſervice? The reaſon is inuited in the words following, b The Lord ſaid, Execute true iudgement, and ſhew mercy and compassion, every man to his brother, and opprefſe not the widdow: &c. But they refuſed to hearken, and pulled away the ſhoulder. &c.* And to like purpoſe, but more plaine-

^c Isa. 58.4.

ly, in another place : ^c *Yee fast (ſaith God) for ſtrife and debate, and to ſmit with the fiſt of wickednes. Ye ſhall not fast as ye doe this day, to make your voyce to be heard on high. Is it ſuch a Fast, that I haue choſen? Wilt thou call this a Fast, and an acceptable day to the Lord? He meaneth that they fasted, as if they repented for their ſinne, and meant to ſerue God; but they, while they kept their Fast, continued in their ſinnes: and that this was not a true Fast, nor that which God did euer require, or would accept of. But if this bee not the true Fast, what then is? Why? It followeth in the next words, d Is not this the Fast that I haue choſen, to loofe the bands of wickednes, to vndoe the heavy burdens, and to let the opprefſed goe free, and that yee breake every yoke? Is it not to deale thy bread to the hungry,*

^d veri. 6, 7.

hungry, and that thou bring the poore, that are cast out, to thy house? When thou seest the naked, that thou couer him. &c? The summe and intent of which words is, that a true Fast, such as God doth require, and will requite, is to be ioyned with the practice of good works. For the maner of speech is like to that of S. Iames, where he saith, that *pure religion and undefiled is this, to visit the fatherless and widowes in their affliction, and keepe himself unspotted of the world.* Where he meaneth not, that religion, which is a dutie toward G O D, doth formally consist in these good works, the doing of which is a dutie toward man: but that true & sound Religion is necessarily, and by consequence ioyned with these works. And so when God saith, that the Fast which he requireth, is to loose bands of wickednesse: &c. and to deale bread to the hungry: &c. Hee meaneth not, that a true Fast doth essentially & formally consist in these works, but that it is euer ioyned with them. Where wee may further also note, that the good works which God here requireth to accompany a religious Fast, are of two sorts: some are works of Iustice, which are to loose the bands of wickednes, to undoe the heavy burdens, &c. that is, to surcease and leaue off their oppressing, and wronging of their brethren. And some againe are works of mercy, which are to deale ones bread to the hungry, to cloath the naked. &c. By all which it doth appeare, that God maketh no account of fasting, if it be not ioyned with charity towards the poore, and iust dealing towards all men. The ancient Fathers, agreeably to

James 1. 27.

Scriptures,

^a Illi quicquid
ment a cibo, &
non se abstinent a
malo, similes sunt
diabolo, qui non
manducat, & ta-
men a malo non
cessat. Ambros.

Sc. m. 43. p. 61.

^b Qui abstine-
mus, praudiam no-
stra pauperibus
prærogemus. Sic
in pro delictis
tuis ieunius Do-
minum roges, &
ille pro testa-
tus exoriet: u-
trumq; tibi pro-
ficiens, & tua
fames, & saturi-
tas mendicorum.

Serm. 41. p. 59.

^c Tum grata
sunt Deo nostra
ieunia, si illi, qui
necessitate ieu-
nare, reficiantur
& nabis. August.

de Temp. Ser.

64. pag. 221. G.

^d Nam a licetis
abstinentis, ma-

gis ac magis ad-

monent illicite vitiare.

^e Qui enim abstinentis nos a carnibus, quibus alijs de ebus uti licet, & sim-

primis per certa sagittamus, que omnino nunquam licent. Itaque si volumus bene ieunare a cibis, ante

omnia ieunemus & a vijs. Aug. de Temp. Ser. 64. Domin. 1. Quadrag. p. 231. E.

^f Dicab

vobis si: i posse, ut quis ieunando non ieunet. Avigmar fortasse videtur.

^g Quod fieri potest, ut

quis ieunando non ieunet?

^h Quis a cibis quidem abstinet, non abstinet autem a peccatis. Chryl.

to. 5. de veluti Christi. Ser. 34. pa. 522. D.

ⁱ Honor ieunij non ciborum abstinentis, sed pec-

catorum fuga.

^j Iaq. ciborum abstinentia tantum ieunium definiens, hic est, qui maxime ieun-

atur.

^k ieunia?

Demonstra mihi per ipsa opera.

^l Qualia, inquis, opera?

^m Si pauperem

videris, misericordia;

si inimicum videris, conciliare;

si amicum iudicabitis, iuramentum videris, min-

tidere;

si malicerum videris, speciosum, præterea.

ⁿ Non enim os tantum ieunet, sed & oculi,

& auditus, & pedes, & manus, & omnia corporis nostri membra. ieument manus a rapina &

anaritis mundantie ieunem pedes ad illicita spectacula cursu reprementes. &c. Chryl. to. 1. ad pop.

Antioch. Homil. 3.

Scriptures, are eloquent and plentifull in this ar-
gument. S. Ambrose, ^a Hee that fasteth from meat,
and abstaineth not from sinne, is like the devill, who
doth not eate, and yet ceaseth not from sinne. And a-
gaine the same Father; ^b We that fast (saith he) let
us give our dinners to the poore. So thou fasting shalt
aske God pardon for thy sinnes, and hee being filled
shall obtaine it for thee, and both of them shall be for
thy good, both thy fasting, and the poore mans eating.
To the same purpose speaketh S. Augustin. ^c Then
are our fasts accepted with God, (saith hee) if they
which fast because they want meate, be relieved by vs.
And againe, the same Father, and in the same Ser-
mon, ^d While we abstaine from lawfull things, we
are admonished more and more to eschew vnlawfull
things. For we that abstaine from flesh, which at o-
ther times we may use, ought especially to auoid sins,
which may neuuer be used. And therefore if we will
fast rightly from meate, we must aboue all fast from
sinne. And S. Chrysostom, ^e I tould you (saith he)
that it is possible for a man not to fast, while heefas-
teth. — But how may that be? When a man abstai-
neth from meate, but abstaineth not from sinne. And
againe, ^f The honour of a fast is not the abstaining

gjis ac magis ad-
monent illicite vitiare. Qui enim abstinentis nos a carnibus, quibus alijs de ebus uti licet, & sim-
primis per certa sagittamus, que omnino nunquam licent. Itaque si volumus bene ieunare a cibis, ante
omnia ieunemus & a vijs. Aug. de Temp. Ser. 64. Domin. 1. Quadrag. p. 231. E.

^g Dicab

vobis si: i posse, ut quis ieunando non ieunet. Avigmar fortasse videtur.

^h Quod fieri potest, ut quis ieunando non ieunet?

ⁱ Honor ieunij non ciborum abstinentis, sed pec-

catorum fuga.

^j Iaq. ciborum abstinentia tantum ieunium definiens, hic est, qui maxime ieun-

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& auditus, & pedes, & manus, & omnia corporis nostri membra. ieument manus a rapina &

anaritis mundantie ieunem pedes ad illicita spectacula cursu reprementes. &c. Chryl. to. 1. ad pop.

from meat, but auoiding of sin. Therefore he that defi-
neth a fast by abstinenſe from meate only, is hee that
disbonoreth it most of all. Doest thou fast? Shew it
me by thy works. But by what works, thou wilt say?
If thou ſeefſt a poore man, haue pitie on him: if thou
ſeefſt an enemy, be reconciled vnto him: if thou ſeefſt
a friend doing well, do not enuy him: if thou ſeefſt a
faire woman, paſſe along by her. For not only the
mouth ſhould fast, but the eye, and the eare, and the
feete, and the hands, and all the members of the body.
Let the hands fast, cleaſed from rapine and auarice:
let the feete fast, ſtopping their course to vnlawfull
plaies or ſhew: let the eyes fast, learning not to glote
on others beauty. &c. And S. Basil, ^a Do not place
(ſaith hee) the good of fasting in the abſtinenſe of
meate: for truſe fasting conſiſteth in abſtaining
from ſinne. For, eateſt thou not flesh? but thou
denourefſt thy brother. Forbeareſt thou to drink
wine? but thou forbeareſt not to offer wrong to thy
brother. And thou ſtaieſt till night before thou breakeſt
thy fast; but thou ſpendeſt all the ^b in Law-
ſuites, and quarrelling. And doeſt thou think
to please God with ſuch a godleſſe fast? No, no:
Woe to them that are drunke, and not with wine. And
who be they? They are all ſuſh (ſaith he) as are
ouercome and haled away with vnruly luſts of ſinne,
as of anger, and enuy, and reuenge, and ambition,
and carnall pleaſures. For all ſuſh vnmortified
luſts are as ſo many kindeſs of drunkenneſſe. For
hee that is led and poſſeſſed with theſe, hee is not
his owne man: hee cannot ſee and diſcerne the
way of reaſon, much leſſe of religion, no more

^a caue ne ieiunij
vtilitatem ſola
efcarum abſi-
nentia metaris:
verum enim ie-
junium eſt, ab
omnibus vitiis
effe alienum, &c.
Basil. de Jein-
nio Homil. I.
Pag.331.

than a drunken man can finde his way in the street. And if a man do abstaine from wine, and yet bee drunk with these vices; or if a man forbear the flesh of beasts, and feed on the bloud of his brother; this is no truer a fast in Gods sight, than if he should abstaine from a weaker wine, and overhelme himselfe with a stronger; or should fast from swines flesh, and glut himselfe with Partridge and Pheasant. The summe of all is, *A true Fast cannot be separated from an holy life.*

III. Fourthly, it is requisite that the soule do busie her selfe about holy duties fit for a time of repentance, and such as a Fast doth by the outward behaviour make profession of.

For more distinct declaration of which point, two things are to be considered. 1 Whether there be any diuine precept, which commandeth that every fasting day be as an *holy day*. 2 If there bee no such precept, yet how farre forth it is requisite that a man on that day should bee busied in holy duties.

Quest. 1. And first for the first question, some learned men here be among our English Diuines, who say that every fasting day, nay all the space of time so long as a fast is continued, though for two or three daies together without intermission, *hath the nature of a Sabbath, and is a Sabbath of rest; and that therein men are bound to abstaine from their bodily labours, according to the same straitnesse, that they are bound to obserue the Sabbath.*

But this, I take it, is not true: and the reasons, why I say so, are these 4 folowing.

Description
of a true Fast.
Pag 45.

I. Because hitherto no prooife hath beeene produced from Gods word that doth evict it. For the places of Scripture on which they insist for that purpose, are but two that I know of ; neither of which doth proue the point in question, as may appeare by the examination of them.

The first place alledged for this purpose is that of *Moses* in the 23th of *Leuiticus*. The words are these: ^b *On the tenth day of this seventh moneth there shall be an Atonement : it shall be an holy Convocation unto you, and ye shall afflict your soules, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day : for it is a day of Atonement, to make an atonement for you before the Lord your God. For whatsoever soule it be that shall not be afflicted in that same day, he shall bee cut off from among his people. And whatsoever soule it bee, that doth any work in that same day, the same soule will I destroy from among his people. Ye shall doe no maner of work : it shall be a statute for euer throughout your generations, in all your dwellings. It shall bee to you a Sabbath of rest : and ye shall afflict your soules in the ninth day of the moneth at euen ; from euen to euen shall ye celebrate your Sabbath.* From this Text they conclude thus, or to this purpose. The Lord appointed this day of *Expiation*, to be a *fasting day*, in which men should afflict their soules : and this *fasting day* he commanded to be a *Sabbath of rest*, in which no maner of work might be done ; and threatened to destroy that soule, that should doe any work in that same day. And therefore every *fasting day* is to bee kept as a *Sabbath day*, in which men are

bound to abstaine from their bodily labours.

Answe. This argument is inconsequent, and defective many waies. For First, It concludeth a generall necessity in all fasts, from a particular rule prescribed in one fast. This day of fasting was commanded to bee kept as a Sabbath; therefore every fasting day must be kept as a Sabbath day. Which maner of reasoning, who seeth not how weake it is? It is no better then if a man should argue in the like case thus: *Ioel* appointed a fasting day in a time of an imminent danger: and in that day he commanded to *gather the children, and those that suck the breasts*, to the celebrating of this fast. And therefore in every fasting day sucking children must be kept or restrained from sucking of their mothers breast. Or thus: *Ester* appointed the Iews to fast, and not to eat or drink three daies, night or day. *Ester* 4. 16. Therefore every fast is to be continued for three daies space. Secondly, This reason is faulty, because it inferreth a Christian duty from a ceremoniall precept, whose obligation lasted no longer then till the comming of Christ. And if any man shall here say for strengthening of this reason, that a morall duty is sometimes inserted in a Ceremoniall law; that I grant to be true, but I adde withall, that that Ceremoniall law is no good prooфе, that the thing contained in it, is a morall duty. For no duty is therefore morall, because a Ceremoniall precept doth command it: but because it is somewhere enioyned in a precept of the morall Law. And therefore if any man will say that it is a morall duty to keepe every fasting

fasting day, as a Sabbath day; he must bring some
 better prooфе, then a Leuiticall precept. Thirdly,
 The reason is faulty also, because the scope of
 the Text alledged, doth no way suite with the con-
 clusion, that is inferred from it. For it may be no-
 ted concerning the Text, first, that the summe and
 intention of this Chapter, is, to set downe the
 Feasts and the Holy daies of the Iews, which are
 here reckoned vp to be, the weekly Sabbath, the
 Paſteouer, the *Offering of the first fruits*, Pentecost,
 the *Feast of Trumpets*, the day of *Expiation*, and
 the feast of *Tabernacles*. And concerning these, it
 is laid by way of preface in the beginning, ^a Say ^{a Ver. 2.}
 unto the children of Israel, *Concerning the feasts of*
 the Lord, which ye shall proclaim to be holy Conuoca-
 tions, euen these are my Feasts. And after the enu-
 meration of them, it is laid, ^b These are the Feasts of ^{b Ver. 37.}
 the Lord, which he shall proclaim to be holy Conuoca-
 tions, to offer an offering made by fire unto the
 Lord. &c. And in the end of the Chapter after all
 it is added, *And Moses declared unto the children of*
 Israel the Feasts of the Lord. And from hence it
 may be gathered, that this day of *Expiation*, which
 is placed among these holy daies, is intended as a
 festiuall day, rather then as a *fasting* day. And there-
 fore the fast is rather an appurtenance of the feast,
 then the feast a condition required in the fast. And
 therefore ^c Piscator calleth the fast an *Adiunct* of ^c Piscator in
 the feast. Secondly, we may note in the descrip- ^{Num 29. in}
 tion of this day, that the chiefe thing for which ^{Analysis:}
 this day was intended, was for *expiation* and *atone-
 ment*: and that the meaneſ by which this might

be wrought, and the things which God requireth for the celebration of this day, were an *holy rest*, a *publique meeting*, an *affliction* of the soule, and an *offering made by fire* : or (as *Piscator* reckoneth them) they^a were three. 1, Fasting. 2, Offering of *Sacrifices*. And 3, Ceasing from work. And hence we may gather, that an *holy day* and a *fasting day* are here ioyned, as two things, both of which respect one end. And therefore it followeth not, The people are here commanded to keepe an *holy rest* vpon this *fasting day* : and therefore it is necessary that every *fasting day* should be kept *holy* : no more than this argument would follow from the same place ; Here the people are commanded to keepe this *holy day with fasting*, and humiliation, and therefore every *holy day* must be a *fasting day*.

The second place produced is *Joel 1.14.* & *2.15.* The words are, *Sanctifie yee a Fast, call a solemn assembly*. And from these words they frame two Reasons or arguments.

Argum. I.

1. Because it is said, *Sanctifie a Fast*; they inferre that therefore the day of the Fast is to be kept *holy*, and hath the nature of a *Sabbath*.

Ans. 1. But it may first be answered, that the originall word translated [*sanctifie*] doth in this and such like speeches vsually signific to *proclaime, appoint, or decree, or such like*. As *Joel 3.9.* it is said, *Prepare warre* : and *1 King. 21.9.* *Proclaimes a Fast* : and *verse 12.* *They proclaimed a Fast*. In all which places the same Hebrew word is vsed, that is in these places of *Joel*. And hence I gather or note two things. 1. That if the phrase [*sanctifie a Fast*,]

^a *Cultus indicatur triplex, videlicet, (1) Ieiunium, (2) Sacrificium oblatio, (3) Fervitatio.* *Piscator* in *Leuit. 23.* in *Analysi.*

a Fast,] doe proue that the day of fasting must be an holy day, then it will follow, that the day of warring must be an holy day also; because the same word is elswhere applyed to warre, that here is applyed to a Fast. 2. I note, that in the iudgement of our English Translators of the Bible, the words may be rendred [*proclame a fast,*] as well as [*sanctifie a Fast.*] And therefore this word doth yeeld no cleare prooфе that this day was commanded to be kept holy.

Ans. 2. Secondly, it may be answered also, that taking all the aduantage that can be supposed, in the Translation; yet the Prophet here doth not command to *sanctifie* the day, but to *sanctifie the fast*: and a religious Fast may be said to be sancti-
fied, either because it is intended and doth serue for holy and religious vses, or because it is to be performed in a holy and religious maner: as *Calvin* also noteth vpon this place. These things con-
sidered, I thinke the word [*sanctifie*] in these pla-
ces, doth not necessarily inferre the keeping of a Sabbath day.

2. * The second Reason to proue an holy day out of these Texts, is drawne from the word [*so-
lemne assembly*] For in the originall the word is
נַעֲמָה, and that as is said, signifieth a day of pro-
hibition, in which men are forbidden to doe any work. And hence they conclude, that therefore it is not lawfull on a fasting day to doe any work, and consequently that every fasting day hath the na-
ture of a Sabbath.

But to this two things may be answered. 1. That there

*a Retinui pro-
priam significa-
tionem, Sancti-
ficate ieunium;
quia edictum
illud spectabat in
finem sanctifica-
tionis. Ieunium
ergo edicite.*

*quorsum? nempe
ut populus ab
omnibus inqui-
nomentis se pur-
get, atque se
purum et integrum
nunc offerat Deo.
Calu in Iocel.*

*7.14.
* Argum. 2.*

there is no certaine prooфе from the word, that this day was to be an holy day. 2. That the consequence is not good, This Fasting day was commanded to be kept holy, therefore every fasting day must necessarily be a holy day. These answers I further declare thus.

Ans. 1. First I say, there is no certaine proofe from the word; because though many of the Learned do say, that sometimes it signifieth an holy day, or a day in which the people were restrained from work; and some also doe so interpret it in this place: yet all (that I haue read) do agree, that the word doth signifie an *assembly*; and the most doe so translite it here. Yea, and ^ain those places, in which of all other, the word is especially thought to note an *holy day*, or a *day of prohibition*, in which no work is allowed; even in those places (as in all ^bother that I can find) our two English Translations, both that which is called the Geneva Translation, and the other lately authorized to be read in our Churches, doe still render the Hebrew word by the English words, *solemne assembly*, or *solemne meeting*: sauing that once ^cthey translate it [*assembly*] onely, the place not bearing the addition of [*solemne*] vnto it. And to them agreeth *M. Ainsworth*, who in all the places, where it commeth in his way, (as *Levit. 23. Numb. 29. and Dent. 16.*) doth still render it *solemne assembly*. And *Calvin*, *Levit. 23. 36.* faith, that ^d*All doe not agree about the signification of the word*, and

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that it is derived from a verb which signifieth both to prohibite and to gather together. And therefore (saith he) some Interpreters do keepe the first derivation, rendering it [Retention] or [Prohibition;] but because the sense of the word so taken, seemeth more obscure, I made no doubt to interpret it by the word [Solemnity,] as in other places it is taken. For without doubt sometimes it signifieth [holy daies,] and sometimes [Meetings or Assemblies.] Notwithstanding Readers may freely choose, what they like best. And in the places of *Ioel*, now questioned, he rendieth it [Conuentum] or [Cætum] i.e. an Assembly or Meeting. And hereby it appeareth that *Caluin* and the learned Translators of our Bible did think, that the word both here and elsewhere, in places most insisted vpon to the contrary, may signifie an *Assembly* or a *solemne Assembly*, and therefore in their iudgements there is no necessity that here this word should inferre the keeping of an holy day. Nor is there any thing brought, nor (as I think) can there any thing be brought either out of this Text or any other, that may conuince them of an error or mistake herein. And consequently it followeth, that there is no necessity, why the word *חִיָּה* in *Ioel* should signifie a Sabbath day.

Secondly, if I may haue leaue to speake mine opinion, which I do also submit to the censure of the Learned; I think the Hebrew word doth alwaies signifie an *Assembly*: and is sometimes applied to any common meeting, or company of men good or bad: as when *Jeremy* saith of the people of his time, that they were ^a *an assembly of trecherous men:* ^a *Jer.9.3.*

but most vsually it is spōken of holy Assemblies, which meeete together for religious duties, as in the places alledged. And because it is applied to holy Assemblies, which met in the publick place of Gods Seruice, and many times on festiuall daies; this, as I think, gaue occasion to some learned men to say, that this word did signifie an *holy day*, with which many times it was ioined. My reasons (why I think this to be the best interpretation of the word,) are: First, because this signification is fit and agreeable to euerie place where the word is found in the Bible: and so is rendred by learned Translators. But the signification of *holy day*, or *a day of restraint* from labour, cannot agree to some places: as namelie it cannot be admitted in that of *Jeremy, Jerem.9.2.*: Secondly, because the Roote from which this word is deriued, doth signifie as well to *retaine* and *keepe in*, as to *restraine* and *keepe from*. And therefore if the signification of the Roote be to be kept in the word deriued from it; (which is the thing pressed by those, that would haue this word to signifie an *holy day*,) yet that may be meant as well of *retaining* the people in the place of their meeting, as of *restraining* them from work: and both these deriuations may well stand with the signification of an Assembly. And so

^a On Deu.16.8.
and Leu.23.36.

^a M. Ainsworth noteth, that a *solemne assembly* (for so he translateth the word, as before was noted,) is called by this name *gnasfereth, of retaining the people, or of restraining them from work*. And so in conclusion, there is nothing that may hinder vs from taking this word alwaies in the signification of

of an *assembly*; but that if wee take it so, all things will be agreeable and consonant: and that in euerie place of Scripture, where this word is vsed. And if this translation be admitted, then the word can import no more of a *holy day* in it, then so much as is included in the word *assembly* or *meeting*. And that at the most will be but a *restraining* of men from their labours, while the meeting lasteth, or till the assemblie be dissoluued. And so much I will willingly grant.

Answ. 2. If it be granted, that this fasting day was here appointed to be a *Sabbath day*: yet it will no: follow, that every fasting day must bee an *holy day*. For God might command it in this particular case, as a thing convenient, and fit for the time and occasions; and not require it on all fasting daies as a thing necessary in all times of fasting: even as in this same place, God doth command *fasting children* to keepe this abstinence, and yet doth not appoint or require that the like should be done in all other fasts: For as the danger at this time was extraordinary, so God might see it requisite, to enioine an extraordinary humiliation, either for the measure, or for the continuance of it, or for other circumstances accompanying it: which is not therefore to be drawne into a perpetuall rule, that must alwaies be obserued.

And thus I think, it may appeare to the indiffer-ent Reader, that these places do not afford any good prooфе, that every fasting day is necessarily and by vertue of a diuine precept to be obserued as an *holy day*, or a *Sabbath of rest*.

Reason. 2.

Secondly, I am the rather confirmed in this opinion also, because I finde in the Kalendars of the Hebrews, that their solemne fasts are not acknowledged for *holy daies, or Sabbaths of rest*. For I haue met with two *Kalendars*: the one set forth by *Sigonius*, which he calleth [*Vetus Kalendarium Hebraorum*,] and herein though hee professe to set downe the *holy daies* of euery moneth, yet hee putteth downe never an one of their fasts, by the name of an *holy daie*, sauing onely the *day of Expiation*. The other *Kalendar* of the Hebrews is translated and published by *Genebrard*; and therein are recited the *feasts* and *fasts* of the Iews: but among all their fasts, which are many, none is called a *feast*, or noted with red letters, as the feasts are; saue onely the *daie of Expiation*. Secondly, in the same *Kalendar*, in the beginning of the moneth *Marhesuan*, which answereth to our *October*, it is said that that moneth *bath no proper festiuall day*, that is, none but the ordinary Sabbath: and yet in that moneth the *sixt* day is noted for a *fasting day*, for the putting out of *Zedekiah his eies*: and that is the *fast of the eighth moneth*, mentioned *Zach. 8.19.* Thirdly, in the later end of that *Kalendar*, it is added, that beside the *festiuall daies they had 26 daies which were appointed for fasts*. To like purpose a diligent ^bWriter of our owne, treating of the *feasts* or *holy daies* of the Iews, doth among them reckon and describe the *feast of Expiation*, but never mentioneth any of their solemne fasting daies; no, not those which are spoken of in ^cthe *Prophet*. Which is an argument, that in his reading and per-

^a De Repub. Heb. xix. 1. 5. cap. 18. pag. 639

^b M. Godwyn in the booke intituled, *Moses and Aaron*. lib. 3

^c Zach. 8.19.

using of the Iewish Monuments, (wherein hee see-
meth to haue bestowed good paines) hee did not
meete with fasting daies in the count or number
of their holy daies. And hereto also agreeth *Ribera*
who treating of the *feasts of the Iews*, and hauing
first reckoned them vp, and then proceeding on to
reckon their Fasts, vseth these words by way of
preface or introduction; ^a *The fasts of the Iews*
(saith hee) though they be not festiuall or holy dayes;
yet because they are solemne times, they doe in some
sort appertaine vnto them: and therefore that no-
thing may be wanting, which may seeme to be a part
of the subiect in hand, they are here briefly to be tou-
ched. And out of all this I collect, that the Iews
did not think, that any fasting day was com-
manded to be a *Sabbath or day of rest* vnto them, saue
only the fast of *Expiation*.

^a *Hebraorum iei-
unia, et si dies
festi non sunt;
tamen quia so-
lemnia sunt, ad
eos quodammodo
pertinent: & ne-
quid, quod argu-
menti pars esse
videatur, preter-
mittatur, breui-
ter perstringenda-
sunt. Ribera de
Templo l.5.c.
21. pag. 309.*

Ob. But perhaps it may be obiected, that *Bux-
torius* a man skilfull in the customes of the Iews,
doth call the fasting daies mentioned in the Pro-
phet *Zachary* [^b *dies festi* ^c *festinall daies*. And so
^c *Hospinian*, among the festiuall daies of the Iews
reckoneth their solemne fasts also.

^b *Buxtorf. Sy-
nagog. Iudaic.
cap. 25. pa. 454,
& 457.*

^c *De festis Ju-
dorum cap. 10.
fol. 26 pag. 2.*

Ans. I answer that these learned men in those
places, by the word [*feast*,] or [*festiuall day*] do
meane all daies of *solemnitie*, or which were ob-
served with solemne rites and customes, though
they had not the nature of a *Sabbath*, in which men
were forbidden all manner of work. This appeareth
by *Hospinians* owne words. For hee speaking of
the last weeke in Lent, and the weeke after Easter,
saith; *Although these two weekes — were solemne*

a Elsi he dux septimane — statim post Apo-
stolorum tempora solennes fue-
runt, propter me-
moriam Passio-
nis et Resurrectionis
Domini: — ex-
cepunt tamen
Constantini M.
deum et iusto
magis festiu-
e. Nam Paulus
diaconus L.
21. Rom. Histor.
narrat Constan-
tium legi edi-
xisse, duas has
Tribuchales hebdo-
madas sine nego-
tio cuiusque ope-
ris celebrandas
esset. Hospius de
fessis Christianis
in mense Mart.
num. 28. fol. 53.
pag. 2.

b Primus eius-
us mensis dies
festus erat apud
Hebreos; non
quod tunc ab
operibus nec-
cessario cessarent,
sed quod Deum
ceruis sacrificiis
solemniter coleret.
RiberadeTem
plo lib. 5. c 2. nu.
1. pag. 248.

daies^a presently after the Apostles times, for remem-
brance of the Lords Passion and Resurrection: — yet
they began long after by the edict of Constantin the
Great, to be more festiuall. For Paulus Diaconus doth
report, that Constantin did make a Law, that these
two weekes should be celebrated without doing of any
maner of work. In which words wee may note, First,
that hee calleth these, festiwall daies, before
the time, that men were forbidden to doe any
work vpon them. Secondly, that hee saith, they
became more festiuall by the edict of Constantin, in
which he forbade men to doe any maner of work
in them. And from hence wee may inferre, that
this learned man did call those festiwall or holy
daies, in which notwithstanding men were not for-
bidden to work: and that therefore hee doth not
by the word [feast] meane onely such a Sabbath in
which no work might be done. Which is the thing,
that here we speake of. To like purpose Ribera,
speaking of the New-mooses among the Iews,
hath thele words; The^b first day of every moneth was
a festiwall day among the Hebrews; not, that then they
did necessarily cease from work, but for that they did
then serue God with certaine sacrifices, in a solemne
maner. And againe, in the place before alledged,
he giueth a reason of this and such like speeches,
when hee saith of the fasts of the Iews, that they
were not festiwall daies, yet because they were times
of solemnity, they did in some sort belong unto them.
And for this cause he also inserted them in the end
of his Treatise, in which hee described the Iews
feasts. And as he here saith, that solemne fasts did
in

in a sort belong to the feasts, because they were solemn times; and therefore did handle them among the feasts, though he acknowledged them to be no feasts: so other learned men might insert solemn feasts among their feasts, and call them by that name, because they were daies of solemnity; though they knew them, not to be *holy daies* in the proper and strict sense, in which we take the word in this question. And so, notwithstanding this doubt to the contrary, yet I still think, that the people of the Jews, who had best reason to understand their ownerites, did not esteem all their *fasting daies* to be *holy daies* or *Sabbaths of rest*. And this is my second Reason.

Thirdly, * I am the more confirmed also in this opinion, because I finde that the ancient learned Fathers of the Church did not esteem the *fasting dayes* of the Church as *holy dayes*, in which men were forbidden all work. For to this purpose *S. Augustin* speaking to his Hearers, *a* pray you (saith he) that in these dayes of Lent, if ye cannot quite cut off the busynesses of the world, yet ye will endeouour in some part to lessen them: that — ye may withdraw some houres from your worldly busynesse, in which ye may bestow your selues on Gods seruice. And *S. Ambrose* *b* when some men excused themselves, that they could not both work and fast, made answer, that therefore they could not, because they would not. And addeth immediately, At least let them work less, that they may be able to fast. By which speeches when these learned Fathers doe not require an utter abstinence from work, but a paring off, and lessening

* *Reason. 3.*

*Rogo, ut oecu-
fationes seculi
buius in illis die-
bus sanctis Qua-
drage simae, si non
poteris absinde-
re, studieatis vel
ex parte aliqua
temperare: ut
praeviso danno et
gloriofimo
fructu hoc seculu-
s fugientes, subtra-
hatis aliquas ho-
ras occupationi
terrena, in qui-
bus Deo usare
possitis Aug. de
Temp. Serm.
55. pag. 226. D
b *Solent dicere:*
Non possumus
*laborare & ie-
junare: sed ideo*
non possumus, quia
volum, Saltet
laborant minus,
*ut ieiunare po-
sint. Ambros. to.*
5. Ser. 34. pag.
48. K.*

lessening of worldly businesses, in their strict time of Lent fast; they give us to understand, that they thought not that every fasting day was a *Sabbath of rest*. For what Preacher would speake thus of the *Lords day*, that his people if they could not forbeare all work, yet should moderate and lessen it? Or what Christian would say of the *Sabbath*, or any holy day which is as strictly to be kept as the *Sabbath*, *I cannot both work and fast*. And therefore at that time neither Bishop nor people did think that every fasting day was necessarily to be kept as an holy day or *Sabbath of rest*. But *Leo* seemes to speake more plainly; for comparing Christians Fasts with the Fasts of the Iews; *Let them* (saith he) *goe bare-footed, and in the sadness of their countenances make shew of their idle fasts; wee in nothing unlike to our ciuill (and vsuall) behaviour do not abstaine from iust and necessary works*. And *Hospinian* in the authority before cited, doth obserue that the last weeke in Lent, though it were a *solemne time*, and obserued with strict fasting, yet it was not kept *holy and with forbearing of work*, till *Constantine* made a law to that purpose. And this doth plainly shew that the ancient Church of Christ did not think that their Fasting daies; no, not those of most strict obseruation in Lent, were necessarily and by vertue of any divine precept to be kept as a *Sabbath of rest*, in which no worldly work might be done.

Reason. 4.

Fourthly, besides these authorities, there is reason also. For suppose a man keepe a Fast priuately by himselfe or with his family on an ordinary working

*a Habeant illi nudipedalia sua,
et in tristitia
vultuum ostendant otiosa ieiunia;
nos in nutto
ad habitudinem nostram
bone statim dis-
similes, nec a
iustis & necessaria
viss operibus ab-
stinentes, edendi
lisentiam simili-
citate cibis
benus. Leo de
Ici 7. mentis
Serm. 4. fol.
199. pag. 2.*

working day; and therein do bestow two, or three, or four hours in holy duties, as in reading the word, examining his conscience, confessing his sinnes, praying for pardon, &c. yet this fast is both lawfull and profitable.

First that it is *lawfull* may appeare thus : 1. It is lawfull on an ordinary working day, when all men goe about their businesse, to exercise the works of our calling. For of such a day God hath said, *Six daies shalt thou labour, and doe all that shou hast to doe.* 2. It is lawfull when wee do exercise these works of our calling, to abstaine from meate and drinck, and other contentments of nature: because no Scripture doth forbid then to abstaine. 3. It is lawfull also at the same time to bestow some part of the day in reading of the word, and examining the conscience, and praying. &c. And if all these be lawfull in this order, then there is nothing to forbid me to vse abstinence or fasting, and to ioine some spirituall duties of humiliation with it; when I do bestow the most part of the day about the lawfull works of my calling.

Secondly, this kinde of abstinence is *profitable* and availeable to holinesse and sanctification. For the abstinenſe doth subtract matter of lust, of pride, and rebellion, &c. 2. It may discharge the head of vapours, and ſet the ſpirits at liberty, and ſo leauē the minde more free and more fit for contemplation and heauenly thoughts, and deuout prayer. 3. It may ſerue to affliet the body, and by cauſing ſmart may diſpoſe a man to mourning and humiliation. And againe, the religious ex-

Mercises,

ercises, though a man use them but for a short time, may serue to apply this outward humiliatiō to his spiritual good. For he may both consider the reason of this affliction of nature, & vpon occasion thereof learne *repentance* for his sinnes, and put on a resolution of *amendment* of life: and hauing his sensēs fresh, and his spirits free, may *pray* with seruency and zeale. And will any man think, that all this can be without vse? And who then can condēme this kinde of abstinence or fasting, as a thing sinfull or vnlawfull? And if this may not be condēmed as vnlawfull; then it is lawfull to fast on such a day, as in which wee are busied for some time, in the works of our calling. And hence againe it will folow, that every fasting day is not necessarily and by vertue of any diuine precept to be kept holy.

Here, if any man shall answer, as I heare some men doe, that a day obserued in the maner now spoken of, is not indeed vnlawfull; but withall, that it is rather to be called a day of abstinence, and may not be called a fasting day. If any man, I say, shall make this answer, then I do desire of him two reasonable requests. First, that hee will make vs a new definition of fasting. For in all definitions that I haue heard or read of, an utter *abstinence from all meate and drink*, is acknowledged to bee *fasting*. If there be any defect in some further condition required in fasting, that sheweth it to bee faulty in the vse, but doth not take away either the name or nature of a fast. Secondly, I do also request, that he will giue me leaue to say, that such a time

a time of abstinence, as I speake of, is profitable and availeable for our spirituall good : and I will giue him leaue to call it a time of abstinence, or by any other name that he will; so that it do not crosse that which he granteth me.

And this may suffice for the first question.

The second is, How farre forth a man is to bestow himselfe in holy duties on a fasting day.

Ques. 2.

Mine answer hereto (that I may expresse my meaning more distinctly and fully) I will set down in certaine propositions; first concerning *publick* fasts, and then concerning *priuate*. And the propositions be these.

1 *Propos.* In *publick* fasts it was the custome of the olde Church to spend a good part of the day in *publick* meetings and religious exercises. To this purpose it is said of *Iehosaphat*, that when hee heard of a great multITUDE of enemies comming against him, he proclaimed a fast throughout all *Iudah*: and *Iudah* gathered themselues together to aske help of the Lord. — And *Iehosaphat* stood in the Congregation of *Iudah* and *Ierusalem* in the house of the Lord — and said; O Lord God of our fathers, &c. 2 Chron. 20. 3, 4. &c. and vers. 14. Vpon *Iehaziel* — came the Spirit of the Lord: and he said, Hearken ye all *Iudah*, &c. And, verse 18, 19, All *Iudah* and the inhabitants of *Ierusalem* fell before the Lord, worshipping the Lord. And the *Leuites* — stood up to praise the Lord God of *Israel*, with a lond voice on high. In this passage wee haue a *publick* fast proclaimed by *Iehosaphat*; wherein we may note these particulars: 1 That they gathered themselues together,

ther, and met in Gods house, to aske help of the Lord. 2 That while they were there, they exercised themselves in holy duties of religion: Iehosaphat prayed, and Iehaziel prophesied, and the people worshipped, and the Levites praised God, with Psalms and Hymnes, and melodious ditties. And the performance of these seruices must needs take vp a good part of the day. And the like we reade of the children of Israel, that after their ouerthrow by the Beniamites; ^a They went vp, and came unto the house of God, and wept, and sate there before the Lord, and fasted that day untill euen, and offered burnt offerings and peace offerings before the Lord. And the like againe is recorded of that people, in the ninth of Nehemiah. By all which we may see that it was their custome in their publick fasts, to assemble in Gods house, and there to heare and to pray. &c. And from hence it is that Ieremy said to Baruch, ^b Goe thou and reade in the roule, which thou hast written from my mouth, the words of the Lord in the eares of the people, in the Lords house, upon the fasting day. &c. And this was performed accordingly. For in the fift yere of Iehoiakim, in the ninth moneth, they proclaimed a fast before the Lord, to all the people in Ierusalem. — Then read Baruch in the book, the words of Ieremiah, in the house of the Lord. &c. In these words we may consider, first, what fast this was: it was in the ninth moneth, saith the Text; and that sheweth that it was not the fast enioyned on the feast of *Expiation*, which was in the seventh moneth; nor any other fast, vsed formerly among the Iews: but that it was a fast now first proclaimed

^a Iudg. 20. 26.

^b Ier. 36. 6.

med by occasion of the present times. For in the ninth moneth, the Iews haue no fast in their ^a *Kalender*, saue only one, which was afterward insti-
tuted by occasion of the burning of this booke, which *Baruch* now read. Secondly, we may consider that *Ieremy* commanded, and according to his commandement *Baruch* read his instructions vnto the people, *on the fasting day*, when they were as-
sembled in *the Lords house*. And this sheweth that it was their custome, to haue publick assemblies, and to heare Gods word, and to doe other such works on their solemne fasting daies, though they were appointed by themselues: for else *Ieremy* could not haue presumed that *Baruch* might haue had an opportunity of reading his book vnto them vpon that day of their fast. And hence also it is, that *Ioel* exhorting the people to a publick fast, ^b doth appoint them to *call a solemne assembly*, and then to put vp their prayers vnto God for remission and pardon. Thus they vsed to be busied on their pub-
lick fasting daies. And from hence *Kemnitius* no-
teth, that ^c *in the time of their fast they had publick meetings in the Church, in which, admonitions were given concerning the exercises of repentance, faith and amendment of life*. And *Serarius* saith further, that ^d *when the Iews afflicted themselves with fasting, they spent almost all that time in praying in the Temple, or staying in the Synagogue, and forbearing almost all the while their other labours or busynesses*. And vpon the same grounds also I think I may truly say, that it was the custome of this people in their publick fasts, to meeete in the house of God,

^a *Calendar: Hebr. edito à Genebrardo & præficio Com- ment, in Psal- mos, mense Kisleu.*

^b *Ioel 1.14, 15, &c. and 2.15, 16, 17. &c.*

^c *in exemplis Scripture—ma- nifeste apparet, tempore ieiunii publicos congres- sus seu conuentus ecclesiasticos fu- isse, in quibus ad- monitiones de exercitiis pa- ni- tensis, fidei & emendationis proponuerunt.*

Kemnit. Exam. par.4. de Ieiun. pag.94. num.47

^d *Quum Inde ieiunio se se cru- ciabant, omne feri illud tempus precando in Templo vel Sy- nagogue morando, siveque ab operi- bus aliis cessando transigebant.*

Serar. in lib. Iu- diu. c.8. quæst. 7. pag. 320. E.

and there to spend a good part of the day in holy duties. But how they spent the residue of the day either in the morning before they met, or in the evening after the assembly was dissolved, I finde nothing recorded in Scriptures. But if I may speak mine opinion, I think it probable that they neither did purposely set themselves to their ordinary works; nor yet did abstaine, if any incidentall occasion were offered, that did then require their paines, as vpon a Sabbath day they would haue done.

a *Actus omnes,*
scu publicis et
priuatis, diebus
quindecim Pas-
civalibus con-
quiescant. File-
sac. de Qua-
drag. cap. 16.
pag. 511. &
Hospit. de fest.
Christian. men-
se Mart. num.
18. fol. 53 p. 2.
& April. num.
11. fol. 60. pag. 1
b Pascha nostri;
in quo summus
Sacerdos et Pon-
tis ex proximis
delictis—immu-
latus est, debemus
omnes festiūsi-
mē colere—vt
illis sanctissimis
sex diebus, nullus
seruile opus au-
derat facere. Ma-
tiscon. Concil.
2. can. 2. apud
Binium to. 2.
part. 2. pag. 167.
& apud Caran-
zam fol. 260.
pag. 1.

2 *Propos.* In publick fasts, it is lawfull for those that be in autority to command or appoint the day to be kept *holy*, and *without all maner of work*. The reason is, because the thing it selfe (namely, that such a day be kept without doing of worldly busynesse) is lawfull, yea and very expedient, especially in cases of greatest moment & consequence. And in things lawfull, those that haue autority may appoint laws and orders to bee obserued by those that be vnder them. And herein wee haue examples of elder times. For the Imperiall Laws did command the *last week* of Lent to bee obserued as a *festiuall time*: and that *all works whether publick or priuate, should cease for those 15 daies*. They meane 7 daies before Easter, and 7 daies after. And the Councell of *Matiscon* or *Masson*, decreed thus,

b *The Passion week, in which [Christ] our High Priest,—was offered for our sinnes, we all of vs ought to keep most holy,—so that in those sixe daies no man do presume to doe any seruile work.* And our Church in their order of fasting, in the late great Sicknesse,

1625, though they may seeme not to require the like strictnesse, yet do speake to the like purpose ;
 2 The people, say they, are to be warned to forbear this day their bodily working, and common buying & selling (necessary occasions and labourers excepted) and to be exercised all the time in holy prayer, godly meditations, and reverent hearing of the Scriptures, either read or preached. And so all other Gouvernors may doe the like vpon the like occasions, and as often as they shall think good.

a Order for the fast, nu 5. in the end of the book called, A forme of common Prayer. &c.

3 Propos. In publick fasts, if Authority do not prescribe a cessation from work, yet every priuate Christian may lay aside his worldly businesse, and employ the whole day in holy and religious exercises. Nay, if there appeare no iust cause or exception to the contrary, it is most expedient and requisite, that so he should doe; bestowing on priuate exercises that time which is left or spared from the publick. This I take to bee expedient in diuerse respects. 1 Because the occasion of such fasts is lightly some *weighty* businesse, or matter of great importance, which doth require a greater and longer humiliation then ordinary, and according as the occasion is, so should our deuotions be, when we solicite God for his help in such extraordinary times, and such weighty affaires. 2 It will be the more requisite, to bestow our selues more entirely on holy duties at such a time, because such occasions of keeping publick fasts do happen but *seldome*, in compariton : and therefore wee may with ease and conueniency, and without hindrance to our estates or ordinary employments,

con-

consecrate a whole day, or if it were a longer time to so necessary a duty. 3 It will also be the more convenient, because in such publick fasts, it is a time of *vacancy* for all men: and therefore we shall not haue such occasion of interruption offered, as in priuate fasts, when our selues fast alone, doth happen every houre; some friend, or some neighbour, or some customer, or some one or other, calling vpon vs for some businesse, in which wee may not neglect them, without inconuenience and hinderance either to them or to our selues. In these and such like respects, I take it to be very convenient, in publick fasts, to referue our selues entire for holy duties.

4 *Propos.* In *Priuate* fasts, as I will presse no man to so much strictnesse, as is fitting to be vsed in the *publick*, so neither will I hinder or withdraw them from it, in the least measure or maner; so that these and such like conditions bee obserued. 1 That respect be had to their strength, that without wearisomnesse and faintnesse they may continue this zeale every day so often, as it shall be fit for them to fast in priuate. For else it were better to bestow lesse time with intention and cheerefullnesse of spirit, then longer with fainting and heauie mindes *. 2 That respect bee had to the duties of our place and calling; that wee do not neglect them. For else it is better to remit our voluntary seruices towards God, then to neglect our necessary duties towards men. As for example; a seruant may not neglect his masters businesse, for hearing of a Sermon, or spending an houre extraordinarily

* See to the like purpose before, pag. 53, 54, 55.

ordinarily in his prayers. &c. And in like sort the Aduocate may not for the like respects, neglect his Clients cause; nor the Schoolemaster the instructing of his Scholars; nor the Officer the seruices of his place; nor any other man, the duty which by his place and calling hee doth owe vnto other men. 3 That respect be had to a mans owne estate; that he do not too much impouerish himselfe. For God doth not desire, that for extraordinary acts in religion, men should deprive themselves of things necessary for their life, or for their health, or for their conuenient being; or that they should disable themselves to bring vp their children, or to maintaine their wiues, or to prouide necessaries for their families, or the like. For hee that would dispense with vs in the *rest* of his owne Sabbath, that we might water an Oxe, or give an Asse fodder; would not haue vs to consecrate vnto him a Sabbath of our owne, with damage of our estates, or with hindering of that prouision and maintenance, which is necessary for our selues, or children, or family. But auoiding these and such like inconueniences, as these, the more time a man can bestow in Gods seruice, the better he shall prouide for the good of his soule.

5 *Propos.* In *private* fasts, it is not safe, nor expedient for the ordinary sort of men, either to require of others, or to tie themselves to keepe euery such day as an holy day, without doing the works of their vsuall imployment. For the one of the two would follow: that either they should offend agaist the former cautions and rules; or else,

N they

they would keep their priuate fasts seldomet the it
is expedient they should doe. For the anciēt Chri-
stians beside their many multiplied fasting daies in
Lent, had their weekly fasts also which they vsed
constantly to keepe ; as is apparent to all that reade
Antiquity. And by this practice of weekly humili-
ation, they gained in good part, that feroor of
Religion, which appeared in those times. And if
wee would vse the like practice, with conscience
and care ; no doubt it might proue availeable to
vs, for preuenting of sinnes, and for strengthening
of Gods graces in vs. Now if wee should every
weeke ordinarily vse this exercise, as they did, and
withall set euery such day apart for a *Sabbath of*
rest ; this might in the ordinary sort of men, breede
damage in their estates more then were fit. For
besides the present losse in their Trade, it might
cause them to lose good bargaines, to refuse the
receiuing of debts and dues, and either to drive
away their customers, or leaue them vnfurished
of necessaries, when they stood in need of them.
Againe, it might force many men to negle& the
duties which by vertue of their places they do
owe to other men : For example, Judges, Counsell-
lors, Notaries, Sollicitors, &c. Magistrates, and
the Officers that attend them ; Schoolemasters,
seruants, and many other sorts, whose seruices
may be needfull for maintaining the common-
society and welfare of men, might be hindred from
doing the duties of their place. In this maner, or
perhaps in worse maner then thus, the keeping of
a *Sabbath* in all our fasts, (if we fast so often as we
should,) .

should,) might cause greater inconuenience, then may in reason be contented to. And on the other side, if wee should never fast, but when wee could auoid these euills, and keepe a *Sabbath* too, few men would fast as were fit, and many could not fast at all: vnlesse perhaps they should choose the *Sunday*, or some other festiuall, for their fasting day; as some men aduise *children, and scholars, and seruants*, and such others to doe, if they cannot haue leaue of their superiors, to haue a play day permitted them in the weeke time. Which aduice, as it may seeme strange vnto any man, that the most *festiuall*, and consequently the most ioyfull day of the weeke, should be selected for a time of the deepest humiliation and mourning: so if it had beene giuen in former times, when men were vtterly forbidden vnder an heauy censure, to *fast on the Lords day*, it would haue proued bootelesse and of none effect. For mine owne part, as I will not deny but vpon some occasions, a man may fast vpon the *Lords holy day*, or any other festiuall; so to those that should make a practice of it, I think I may iustly apply that saying of our Sauiour, ^a *Cast* ^a *Mark 2.19.*
the children of the bride-chamber fast, while the Bridegroome is with them? or, (which is the same in effect) I may speake to them in the words of *Nehemiah* and *Ezrah*, ^b *This day is holy vnto the Lord your God: mourne not, nor weepe.* Sure I am that the Church of God in the better times did for this cause forbear fasts on festiuall daies. Their voice was, that ^c *on certaine daies, especially on holy daies, they vsed not to fast:* and their practice was,

^a *Nehem. 8.9.*^b *Ieiunium certis diebus, & maxime, seisis non agitur. Aug. Epist. 86. pag. 131. B.*^c

when they kept all the weeke beside fisting daies, yet not to fast on the Lords day. ** Those, saith Epiphanius, who professe an asceticall or religious life, do fast and watch continually, except only the Sundais, and the daies betweene Easter and Whitsunday.* And he giueth a reaon why they excepted the Lords daies or Sundais from their fast; *For (saith hee) the Church hath appointed all Lords daies to be festiuall daies, and daies of mirth.* And he addeth, — *For it is an inconsequent or incongruous thing to fast upon the Lords day.* Hee meaneth, that the Lords day being a festiuall day is a day of reioycing, and therefore to fast vpon that day doth crosse the very vse of it. He yet goeth on: *The Church is accustomed to continue the time of Lent in fastings: but on the Sundais not at all; no, not in the time of Lent.* And the like is the voice of other Ancients. Moreover, for other holy daies appointed by our Church, beside Sunday, those would not serue their turne for fasting daies, whose advice it is so to vse them. For they require their fasting day to be a Sabbath of rest, and to bee kept holy with a much straitnesse, as the Lords day should be: but there are few or none, that do keepe these feasts with that straitnesse, which they require on a Sabbath day. In conclusion then, all things considered, I think it no way expedient for men to be tied to keepe holy day in their ordinary and priuate Fasts.

6. *Propos.* It is most requisite on the day of a priuate fast, that the heart and mind of man should exercise and practice such duties, as a fasting day by

a. *Qui pietati studient, (in Aet. mortal) — perpetuò, solis Dominicis ac Pentecostes diebus exceptis, ieiunia sibi ac vigiliis impo- nunt. Nam Do- minicas omnes festas bilaresque catholica sanxit Ecclesia: ac so- lemnem conuentus unatutinis horis iudicat, nec vila ieiunia celebrat. Absurdum enim est, (dixaxo. Dov) ieiunare Dominicodie.*

Quadragesimam obseruare, reque in ieiunis perse- uerso eadem consuevit Ecclesia; Dominicis vero nullis omni- no, adeoq; nec ipsius quidem.

Quadragesime ieiunare solet. Epiphanius adu. hæres l. 3. in Expositu Ca- thol. num. 22. pag. 105. B.

by the outward behaviour doth make shew and profession of. My meaning is, that as by fasting we profess our sorrow for sinne, with a purpose to serue God better; and do abstaine from earthly comforts, that we may more freely enjoy the comforts of the Spirit: so a Christian should vse scrious meditation and consideration of things requisite for this purpose. As for example, hee should examine his conscience, search out the state of his soule, settle in himselfe a purpose of amendment, confess his sinnes that make him vnworthy to taste any of Gods creatures, and pray for grace to live better. And to this purpose *S. Chrysostom* speaking of Lent-fast, ^a pray (saith he) let vs spend the time that is remaining of this fast, as it ought to be spent; that every weeke, nay every day, wee consider our selues, and expell defects out of our soules, and get the possession of vertues and good duties: for this is a true fast. And againe, ^b if (saith he) they which goe about worldly businesses, cannot be persuaded to medle with them, unlesse they see some benefit to come by them: so it is much more iust, that we should doe the like, and not passe ouer our weeke of fasting, with the only deed doing, but examine our owne conscience, & take an account, and consider what hath beene well done this weeke, and what the other weeke, and what increase we haue made for the weeke folowing, and what disordered affection we haue reformed. For unlesse we thus order our life, and take such care of our soules, we shall haue no profit of our fasting, nor will our abstinence doe vs any good. And the reason of all this is, because outward abstinence cannot of it

a Oro, ut reli-
quum ieiunii
tempus, ut deces
injustitiam; ut
singulis bebas-
madi, immo sing-
ulis, quibus nos
iustos confundere-
mus, & negli-
geniam (ελα-
λαχετε) ab an-
tibus nostris re-
pellamus, & do-
notum orecum
professum est con-
quamus; bcc
επιτε εβε νευτι-
ιειναντι, Chrys.
Hb. 1.5. in Gen.
3. pag. 154. C.
b. Et δο οι τι
βασικης μετα-
της φρεσκιασ-
ης απο την
ενδρυση οι τι
διδυτικοι αλε-
χη μη φρεσ-
κη το εκεινην
κηρια ο φρ-
σκοποτες?
Πολλης μελλον
η μας δικαιου
της ποιησην, και
μη αποτελει της
επιδιδασσας την
πιστην αποδε-
τρεξην, αλλα
πιρισσωντες την
ευτυχη σωμα-
τικην, και τη
πρωτη βασι-
κην. Chrys. Chrysostom. tom.
3. hom. 11. in
Gen. 3. p. 106. C.

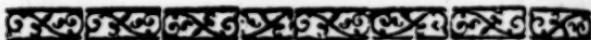
selfe work those gracious effects, whereof I have spoke before, vntlesse the soule by consideration and holy thoughts do apply and make vse of the outward humiliation to this purpose. For fasting is not like physick, which worketh his effect while a man sleepeth: but then onely seasoneth the soule with spirituall affections, when the heart maketh vse of it. A plaine prooфе wherof may be this: Fasting hath this speciall vse, among others, that as the chastisements which God doth inflict vpon vs, do serue to humble vs, and bring vs home by re-pentance; so these chastisements voluntarily imposed vpon our selues, may serue for like purpose; as hath beene fully declared already. But no outward chastisement, whether of Gods inflicting, or our owne, can work this effect, vntlesse the man do lay them to his heart, and apply them to himselfe. Hence it is, that the Prophet complaineth of the people of Israel in this manner; *Strangers haue de-noured his strength, and he knoweth it not: yea, gray haires are here & there vpon him, yet he knoweth not.* In which words we may note two things: first, the corrections which were laid vpon them; and they were, that the enemies had wasted and consumed them, and these and other miseries had brought *gray haires* vpon them, and made them old before the time. Secondly, the want of feeling in the people, *They know it not: and againe, Yet they know not,* saith the Texr. But what? *Consumed by the Enemy, and not know that they were stricken: pined and become old with sorrow, and not feele their misery?* No, that is not the meaning; they felt

felt their misery no doubt. But the Prophet meaneth, that they did not take notice, nor think and consider that it was Gods hand that inflicted this judgement, and their owne sianes that deserved it: and therefore they were never the better for all this chastisement. And therefore another Prophet complaining to like purpose, saith, ^b God ^b Isa.42.25. powred upon Israel the fury of his anger, and the strength of battell; and it hath set him on fire round about, yet hee knew not; and it burned him, yet hee laid it not to heart. Which words imply, that no plagues move men to repentance, if they do not lay them to heart, and consider of the causes, and the conditions and events of such things. And as Gods chastisements, for want of laying them to heart, are without their fruit for which they are intended: so wee may not expect that our owne chastisements should proue better. No: for we see that ^c Esau fasted, and his hunger made him sell away his birth-right: and ^d the Pharises fasted, and their fasts made them swell with pride and vaine-glory. And so we may fast by outward abstinence, and receiue no good, but hurt by it. And therefore for preuenting of this euill, we must doe in our humiliations, as God requireth vs to doe when hee correcteth vs, that is, ^e bethink our selues, & ^f consider our waies, & ^g lay them to heart. And for this purpose, that our fasting may profit vs in its season, it will be requisite vpon our fasting-daiies to set apart some time for holy thoughts and good meditations, and other exercises suteable to a time of humiliation and repentance. And if more may not be

^c Gen.25.^d Mat.6.^e 1' King.8.47.^f Ezek.18.28.^g Hagg.1.5.7.^g Isa.42.25.

& 57.1.

be spared, by reason of other occasions, yet so much time I presume every man may allot to this work, as he spareth from his dinner, and the refreshing of his body. And the more any man is scantied of time, so be wholy employed on this work, the more he should strive to fasten his heart on these holy thoughts, euen while he is about his worldly occasions. And if men do seriously and vnfainedly bend their minds this way, I nothing doubt but they will finde so much liberty for this work, as may make their fasting to bring good affections vnto their soules. These be the conditions, which, as I conceive, are requisite in an holy Fast: make vse of them, and make no doubt of the successse.



CHAP. V.

In what cases, and for what purposes Fasting serveth to obtaine help and fauour from God.



Fasting rightly vsed, and with the conditions already mentioned, is very auailable and of great vse in the life of a Christian. For beside the spirituall helps that we may haue from it for furthering our devotion, whereof I speake before; it is also a powerfull meanes to obtaine help and mercy from God in diuers necessary cases, or rather vpon every occasion, wherein we do stand in

in need of Gods speciall fauour and assistance. For,

I. First and in generall, it is availeable to obtaine Gods fauour and good will toward vs; and consequently to incline and moue him to help and protect vs, and to prouide for vs all good things, and to grant vs all our iust and lawfull desires. And this it doth for diuers causes, or in diuers respects.

1. Because Fasting is an exercise of *humiliation* and subiection, wher by wee do submit and cast our selues downe before Gods feete, as vnworthy, in respect of our many sinnes, to vse any the least of his creatures. And *humiliation* is a ready way to obtaine fauour. By it ^a Benhadad wanne the heart of the King of Israel, not onely to spare his life, ^{a 1 King. 20. 31. &c.}

but to intreat him with all kindnesse: though hee had foand much hard measure from him imme- diately before. And by it, sinfull men, who haue offended God by their sinnes, may finde ready fauour at Gods hands: for ^b he resisteth the proud, ^b Iam. 4. 6. and giueth grace to the humble. And if men ^c hum- ^c 1 Pet. 5. 6. ble themselves under the mighty hand of God, he will exalt them in due time. And, ^d All these things hath ^d Isa. 66. 1: mine hand made, saith the Lord; but to this man will I looke, euen to him that is poore, and of a contrite spi- rit, and trembleth at my words. Which is, as if he should say, The heauens, and the earth, and the seas, and all things within them, all of them be mine; for I made them, and I preferue them, and I may command them, and make vse of them at my pleasure: but among them all, my delight is, and I make choyse to dwell and reside with him,

O that

that humbleth himselfe before me. And if *humi-*
liation be so welcome to **God**, fasting must needs
obtaine his fauour, when it is rightly vsed.

2. Because Fasting is an exercise of *Repentance*,
and a meanes to work reformation and amendment
of life : and *Repentance* and amendment is
the ready way to obtaine mercy and fauour. For
^a *Wee know* (saith the blinde man now restored to
his sight) that *God heareth not sinners* : *but if any*
man be a worshipper of God, and doth his will, him he
heareth. In which sentence there are two things
considerable. 1. The sentence it selfe : *God hea-*
reth not sinners, that is, *God doth not respect* the
prayer of sinners, which persist in any sinne, with-
out repenting and reforming themselues : nor is
it reason that he should care to fulfill their desires,
who haue no care to fulfill his Lawes. But *if any*
man be a worshipper of God, and doth his will, &c.
That is, if any man endeavour to serue **God**, by for-
saking sinne, and performing good duties, *God*
heareth that mans prayer, and will not deny him
any request, that may be for his good. Second-
ly, wee may consider in this saying, the certainty
and vndoubted truth of it : *Wee know* (saith he :)
hee saith not, *we think*, or *wee hope*, or *wee are per-*
swaded of it ; but *wee know* it, as a thing that
is cleere and out of question. Againe, *Wee know* ;
hee doth not say, *I know*, or *you know*, or the
learned Doctors know ; but *Wee*, *I* and *you*, and all
doe agree in this principle, That *God reieceth*
the prayers of sinners, but ^b *his eares are open to the*
^c *cry of the righteous* : and ^c *hee will fulfill the desire*
of

^b Psal. 34. 15.

^c Psal. 145. 19.

of them that feare him : hee also will heare their cry and will save them. And if amendment of life and practice of righteousness, be so powerful with God, then fasting rightly vsed, cannot want his effect.

3. Because fasting rightly vsed, is a meanes to eleuate the minde, and to enflame our zeale and devotion, and to set an edge on our prayers, as was formerly declared. But ^a *the effectuall ferment prayer of a righteous man availeth much*, saith the Apostle. And consequently, fasting is a good meanes to impetrake grace and fauour.

In these and such like respects, fasting may stead vs with God, to incline him to our prayers. And therefore God himselue reproving the ill gouern'd Fasts of the Iews, ^b *Ye shall not (saith hee) fast, as b Isa. 58. 4. yee doe this day, to make your voice to be heard on high.* Where hee signifieth, that their ill handling of their Fasts, was the cause that their prayers were not heard, and implyeth withall, that a right and well-ordered Fast, would haue pierced the clouds, and obtained audience in heauen.

II. Secondly and more particularly, it may serue vs to obtaine fauour and mercy in these and such like speciall cases.

1. If a man stand guilty of sinne, and bee lyable to Gods anger ; fasting may serue to appease his anger, and to obtaine pardon of our sinne. This end *Ezrah* had of his fasting. For when the people had sinned in taking strange wiues, first he confessed the sinne, ^c *Behold, O Lord God of Israel, wee c Ezra 9. 15. are before thee in our trespasses : for wee cannot stand* ^{& 10. 1.} before

*a Ezra 10. 6.**b verse 19.**c Joel 1. 12.**d Acts 9.**e Jon 3. 4.**f vers. vlt.**g 2 Chro. 20. 2, 3*

before thee because of this. And secondly, hee tooke himselfe to abstinence and fasting. *a* He did eat no bread, nor drink water : for hee mourned because of the transgression of them that had beeene carried away. And lastly, he tooke order that they did both put away their wiues, and being guilty, did offer a Ramme of the flock for their trespass. In which practice of this holy man, it appeareth, that fasting was one meanes, by which hee sought pardon for the sinne. And to like purpose, the Lord himselfe appointed the Iews to ioyne fasting with repentence. *c* Turne ye unto me with all your heart (saith he) and with fasting, and with weeping, and with mourning, and rent your hearts, &c. For he is gracious and mercifull. &c. And for this cause, some of the Learned say, that *d* Paul did fast and pray for three daies space, that hee might obtaine pardon for his former sinnes committed before his conversion.

2. If a man be lyable to Gods iudgements, and eyther be vnder the sense of some present crosse, or in feare of some future euill ; fasting is a good meanes to preuent the one, and to remoue the other. Examples hereof wee haue in Scriptures. For of the Ninevites we reade, that when GOD had threatned ; *e* Yet forty daies, and Ninevah shall be overthowne : they beleuued God, and proclaimed a Fast, and put on sack-cloth, and hereby they preuented the iudgement. And *f* Iehosaphat, when he and his people were in great danger by reason of a great army of Moabites and Ammonites that came against them ; he feared, and set himselfe

to seeke the Lord, and hee proclaimed a Fast through-
out all Iudah: and by this meanes ^a hee escaped the danger. And *Danid*, when his childe was sick and in danger of death, ^b he fasted, and prayed for his life. And though God saw it not good at that time to spare the childs life: yet by this it appeareth, that *Danid* knew fasting and prayer to be an ordinary and effectuall meanes to auert Iudgements, or else hee would not haue vsed it. Yea, and so powerfull is fasting for this purpose, that ^c *Ahab* by his, though no sound fasting, did prevent a worldly iudgement. And our Sauiour tel-
leth vs, ^d that there are some such diuels as cannot be cast out of the possessed, *but by prayer & fasting*: assuring vs hereby, that when no other meanes can, yet prayer and fasting may preuaile.

^c 1.King.21.
27,29.

^d Mat.17.22.

3. If a man haue neede of some speciall blessing or mercy from God, fasting is a good meanes to obtaine it. This may be declared by the example of *Ezrab*. For he and his Country-men, the men of *Iudah*, were to goe vp to *Ierusalem* from *Babylon* the place of their captivity, and many lets they found in the way, and little help for so great a journey: and hereupon ^e *I proclaimed a Fast*, ^e Ezra8.21. (saith he) *that we might afflict our selues before our God, to seeke of him a right way for vs, and for our little ones, and for all our substance*. Where we may note, that the thing which hee desired, was, that God would dire&t them and leade them *in a right way* in safety and without danger: and the meanes that he vsed to obtaine this, was fasting. The suc-cesse whereof what it was, is declared afterward,

^a ver.23. where *Ezrah* saith, ^a so we fasted, and besought our God for this, and hee was intreated by vs. And to like purpose it is, that the Church of *Antioch*, when they were to send *Paul* and *Barnabas*, about the work of the Ministry and preaching of the Gospell, ^b they fasted and prayed, and layed their hands on them; and so sent them about the work. Yea and our ^c Lord himselfe, being to enter vpon his Propheticall office, began with fasting, and thereby prepared himselfe for that glorious work, as may appeare hereafter more fully in the proper place. By all which we may see what commodities and benefits we may reap by this exercise, not onely for our soules & our spirituall profit, but for our bodies also, and our welfare in the world. And hence, for conclusion of this point, I deduce and inferre three Aduertisements for our further vse.

1. We may hence obserue one speciall reason, why we are many times afflicted, and after long grieve finde little ease: and it may be, because we do not repent of our finnes before we beg mercy; or if we vle some kinde of repentance, yet it is not with that sorrow, & such chastening of our selues, as God doth expect, and the cause doth require. For in Scriptures we finde that Gods people, if either they felt any present scourge, or feared any future danger; then they betooke themselues presently to their prayers, and fasting, and sack-cloth: and by this meanes they haue gotten victory ouer enemies, and reliefe in time of dearth, and freedome from intended mischieves, and ease

and

and comfort in all cases of distresse. And if wee should vse the same meanes, why might wee not expect the same successe? For the Apostle speaking of *Abrahams* faith, ^a that it was imputed to him for righteousness, addeth, that it was not written ^{a Rom. 4:23.} for his sake alone, that it was imputed to him; but for vs also, to whom it shall be imputed, if we beleue on him that raised up *Iesus our Lord* from the dead. And elsewhere he saith of the many examples of Gods iudgements vpon sinners, that ^b these things happened to them for examples, and are written for our admonition, that we shoulde not lust after eny ill things, as they lusted. And so seeing such things are recorded in Scriptures concerning Fasting; wee may and must conclude, that ^{b 1 Cor. 10:6.} these things were not written for those ancient seruants of God onely, that they by this meanes obtained such great blessings; but for our sakes also, and to admonishe vs, that if we vse the same meanes, we shall attaine the same end. And therefore, if any of vs haue beene long afflicted, and yet are not deliuered; let vs consider whether we haue not beeene defective in this dutie, and for want of *humiliation* haue missed of the blessing. Surely, if we finde not ease, either we haue not humbled our selues as we shoulde, or the thing that we desire, is no such blessing to vs, as we doe imagine.

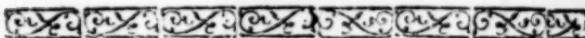
2. We may from hence learne, how to make our prayers powerfull with God. For God hath appointed vs to aske, and hath tied himselfe to give, but it is vpon condition, that we ^c aske according to his will, and in such sort as we ought to aske. ^{c 1. Joh. 5:14.}

* Iam. 4.3.

ask. For ²ye ask: & receive not, because ye aske amisse, saith the Apostle. But what is that condition that God requireth in our prayere? And how may wee aske, that we misse not of our requests? Why? surely, one meanes that may make all our prayers the more effectuall, is, if they be fervent and with feeling: and one condition, on which God doth grant some petitions, is, if they proceede from a soule humbled with fasting. For as our Lord saith, that there is a kinde of Devils that cannot bee driven out *but by prayer and fasting*: so I may say, that some sinnes may be pardoned, and some iudgements auerted, and some blessings obtained by prayer ioyned with ordinary humiliation and repentance; (for it cannot be expected that wee should fast so often as we may and ought to pray:) yet some sinnes there may be of so deepe a dye, that ordinary sorrow may not be admitted for procuring of pardon: and some blessings there may be of that worth, and of that importance, that they may seeme too lightly esteemed, if they were too easily obtained. And of such I may say, these kindes of sinnes are not pardoned, and these kindes of blessings are not obtained but *by prayer and fasting*. And if the pardon of greater sinnes, and the purchase of greater gifts be to be sought for, by prayer and fasting: then in the lesser of them we shall speede the sooner, if we come in the same manner. If then wee desire to make our prayers powerful, and to pierce the heauens, we must help to lift them vp with this *wing* of fasting, as the Fathers call it.

3. We may hence gather, how necessary fasting is for all sorts, and at all times; and in speciall for our selues in these daies. For, to say nothing of the spirituall helps that it hath for, increase of grace and deuotion; (which alone consideration should moue any Christian, if not to be in loue with it, yea at least to gloue way to it;) and to insist only in the further blessings now mentioned: who is there, that is not priuie to himselfe of some sinne, which without pardon may be his ruine? And who is there, that either doth not now suffer, or may not iustly feare some iudgement hereafter, which hee would gladly preuent or auoid? And againe, who is there that doth not want and desire some blessing & gift of God, that may greatly concerne his body, or his soule, or his estate? But if any man be so happy, as to haue neede of none of these mercies; or rather so vnhappy, as not to feele & know that he hath need of them all, or at least many of them: yet if wee looke abroad vpon the face of the Christian world, wee may see many of our brethren that serue the same Lord, robbed of their goods, depriued of their liberty, and butchered in their own dwellings: yea and many houses burned downe, Townes laid waste, fields left vntilled, and streets and high-wayes swimming in blood, and endu-ing all other miseries, which the cruelty of bloody warres, and insolency of proud Conquerers do vse to bring with them. And beside all this, who can tell whose turne is next, and at whose doore the Trumpet may blow? *Quis talia fando temperet*

à lacrymis? A compassionate Christian cannot think on this, without watery eyes and a bleeding heart. And therefore if wee should haue no present cause of our own; yet, if there bee any bowels within vs, we haue great cause to weepe and wish with *Ieremie*, that *our eyes were a fountaine of teares*, to bemone the miseries of our brethren, and the distresse of Gods Church. And how much greater cause then haue wee, with *Ezrah*, and *Nehemiah*, & *Daniel*, to humble our selues before our God, and with fasting and weeping and sorrow, to intreate Gods fauour for his Church, that he will be gracious to his people, & will spare his owne inheritance, and will at length turne againe the captivity of his Zion; that wee may rejoyce in his saluation, and giue him thankes in the great Congregation? Surely, if in such cases any man can thinke that there is no neede of fasting; I must needs say, I cannot but think that hee hath no feeling.



CHAP. VI.

Why Christ fasted at this time.



Itherto I haue spoken of Fasting in abstracto, as it may be considered in & by it selfe: It followeth now to say somthing of it in subiecto, as it was vsed by our Sauour. And hereof the Euangelist faith;

saith *Hee fasted forty daies and forty nights*: which words being ioyned with that which is said in the first verse, that *then hee was led into the wildernes*, and *fasted*, meaning, after hee was baptizied, and as it were now consecrated for his publique minis-
try; do giue vs occasion to enquire into, and to consider of these ffe points:

1. *Why Christ fasted at this time.*
2. *Why hee fasted so long.*
3. *When wee should or may lawfully fast.*
4. *How long wee should continue our fasts.*
5. *What wee are to think of the forty daies Fast,*
commonly called Lent. fast.

And first, Why our Lord did fast at this time, I finde nothing expreſſly ſaid in the Text: but by conſidering the circumſtances of Chrifts fast, and by comparing other Scriptures with this Text, wee may conceiue diuers reaons of his ſo doing, which will be profitable for vs to take noſte of: which ſo far as I do now apprehend, may be theſe.

I. First, wee may well think that he fasted, that hereby he might perfrome a part of that *humiliation* and those ſufferings which hee voluntarilie vnderooke for our ſakes. For our Lord beeing equall with God, and farre aboue the infirmities of our nature, *a tooke upon him the forme of a ſer- a Phil.2.6,7,8.*
uant, and humbled himſelfe euен unto death. In which his humiliation, there be diuers ſteps and degrees. For the laſt and greateſt, and that which is the prefection of all, was his death and paſſion vpon the Crosse: and yet his meane birth, his poore eſtate, his reproches in the world, his want

of things necessary, his debilities of nature, and other such infirmities and wants, were all of them as preparatiues to his death, and parts of those sufferings which hee sustaineſ for our finnes. For which cause it is, that the Apostle doth not onely ſay, that *a hee died for vs*; but ſaith alſo that *b hee beeing rich, became poore for our ſakes*. And ſo by the ſame reaſon, wee may ſay that he being God, became man for our ſakes; and being ſtrong, became weake for our ſakes; and being glorious, became contemptible for our ſakes; and being Lord of all, became deſtitute of all things for our ſakes: and ſo in like ſort, hee ſweat, and feared, and fasted, and thirſted, and hungred; and all for our ſakes. And therefore of his fasting the Church ſpeaketh thus in her praieres: *O Lord, which for our ſakes diſt fast forty daies and forty nights.* This then I take to be one reaſon; He therefore fasted in this manner, and the rather perhaps at this time, when he was in more ſpeciall manner to goe about the work of our ſaluation; because it was a part of those ſufferings, which hee did vndergoe for our ſakes.

Where, by the way, we may reſiect vpon our ſelues, and tell our owne ſoules; that if our Lord did do all theſe things for *our ſakes*, wee ſhould not think much to do a little for *his ſake*: but more especially, ſeeing hee fasted ſo many daies and nights for *vs*; wee ſhould not grudge to fast a little now and then for him. But how for him? For I ſuppoſe, all men will be ready to ſay, that if they knew they ſhould fast for *Christs ſake*, as hee fasted

*a Collect
on the first
Sunday in
Lent.*

*a Rom.5.8.
b 1 Cor.8.9.*

fasted for ours; that then they would doe it with a good-will, or else it were pitty of their lives. To such men, if any shall make such demand, my answer is; We may truly be said to fast for Christs sake many waies. As first, if we fast, that we may with more reverence, and better attention, and greater seruour performe holy duties vnto him. In which kinde they fast for Christ, who when they come to Church, to heare, and pray, and praife God, and to partake of the blessed Sacrament of Christs body, do forbeare their meate, that they may be more fresh to attend to those holy duties, and because they do preferre Gods seruice before their owne necessity, and do loue the Word and the Sacrament more then their *necessary food*. Secondly, we may be said to fast for Christ, if we fast, that we may subdue those sinnes that nailed Christ to his Crosse; and which, if we commit them, do ^acrucifie againe the Sonne of God, and make a mock ^{a Heb 6.6.} of him. And in this kinde they fast for Christ, who forbeare their meate, that they may sorrow for their sinnes, and may arme themselves against temptations, and bring under their body, that their flesh do not wax wanton against Christ. Thirdly, wee may fast for Christs sake, if wee forbeare to feede our selues, that we may haue wherewith to relieue others, who being the poore members of Christ, haue neede of our supply. For what is done to any one of those little ones, is esteemed as done to Christ himselfe. And sure, if Christ did fast so long, that he might supply vs; it were both sinne and shame, not to forbeare a meale, if need require,

that we may cherish Christ in his members.

In this manner, and by these meanes, wee may be said to fast for Christ. Let vs make vse of them in our practice, and we shall hereby shew our loue to our Sauiour; as he by fasting forty daies for vs, shewed his great loue vnto vs.

II. A second cause why our Lord fasted at this time, may bee, that hee might by this meanes prouoke Sathan to begin his assault. The declaration and prooef of this assertion dependeth vpon two things: first, that his fasting was a fit occasion, that might prouoke the Deuill to the on-set: secondly, that Christ was willing to give him such an occasion.

Aud first, that this was a fit occasion appeareth by two things. 1. Because when men are in distresse, then is the Deuils opportunitie to tempt them, either to distrust God, because he leaueth them without relief; or to vse vnlawfull meanes, that they may relieue themselves. 2. Because the euent sheweth that Christes hunger caused by his fasting, was the occasion that Sathan tooke to assault him. For when hee saw him fainting for want of bread, then he thought it a fit time to say, *If thou be the Sonne of God, command that this stone be made bread.* And what the euent did make manifest afterward, that our Lord knew very well beforehand.

Secondly, that our Lord was willing to give the Deuill such an occasion to prouoke him to the combat, may appeare by two things also. 1. Because it was Gods will to haue it so; as is euident by

by this, that the *Spirit of God led him into the wildernesſe, to be tempted of the Deuill*: and Christ's will was ever agreeable to the will of his Father.

2. Because Christ did so thirst after our salvation, that he refused no paines nor no danger to procure it. Hee left heauen, that hee might become man for vs; hee tooke our base nature, that hee might beare our infirmities; and he went vp to Ierusalem that he might be crucified; and hee came into the world, that hee might sau the world by his sufferrings. And so, seeing the temptations of Sathan, by which he assaulted our Sauour, might be profitable for vs, and auailable for our salvation; (for so Sathan might be ouercome at his owne weapon, and we armed against his assaults afterward:) we neede not doubr, but as the *Spirit led Christ into the wildernesſe, to bee tempted of the Deuill*; so our Lord himselfe would fast and hunger, that the Deuill might assault him.

And here againe by the way, a Christian may haue a good meditation from his Masters practice: that seeing Christ was ready to fight against the deuill for our sakes; we should not feare to stand out against men for his sake. But if Religion be a cause that wee are questioned by enemies, or disgraced by worldlings, or kept from preferment by great Ones; we must beare oppositions of men, for loue to Christ; as he bore these temptations of the Deuill, for loue vnto vs.

III. A third cause may be, that by this exercise of Fasting, hee might prepare and fit himselfe for the great work that he was about. For he was now

to

to enter vpon his Propheticall office, and to begin the publick function of his Ministry. And in this, and such like easies as this, Gods seruants haue vsed to make preparation by fasting and prayers, as may be seene in the example of ^a *Paul* and *Barnabas*, and ^b other Presbyters of diuers Churches. And therefore seeing our Lord here fasted for a long space, and that at such a time as he was to enter vpon the Ministry of the Gospell; we may well think that this was one reason of his fasting, that hee might prepare himselfe for this great seruice. Onely the doubt may be; But what needed our Lord any such preparation? For, 1. hee was not defectiue in any grace. For ^c *God gaue not the spirit to him by measure*: but he was ^dfull of grace and truth. 2. Our Lord was an innocent ^e*Lamb*, without blemish, and without spot. And what needed he such preparatiue helps, that had all grace, and no sinne?

I answer, there be three reasons hereof. First, that hee might stirre vp, and inflame, and (as yee would say) actuate the grace which he had already. To this purpose it is, that when hee was to pray, he ^fwent into a mountaine, or some other priuate place alone, [ardentioris orationis causa,] that hee might pray the more seruently, say the Learned. And so againe, when hee was to raile vp *Lazarus*, ^g he groaned, and was troubled: [προσεγένετο θυμῷ,] he troubled himselfe, that is, he stirred vp his sorrow, and moued his bowels vnto compassion and pitty. Secondly, that he might confirme and radicate, and, I think I may say, that he might in some sort increase

^a *A&S 13.3.*

^b *A&S 14.23.*

^c *John 3.34.*

^d *John 1.14.*

^e *1 Pet. 1.19.*

^f *Mat. 14.23.*

^g *John 11.33.*

crease the graces that hee had. For the Scriptures say, that he tooke vpon him our infirmities, ^a that ^a Heb.2.17,18
he might be a mercifull and faihfull High-priest: and that ^b he learned obedience by that which he suffered: ^b Heb. 5. 8. and that ^c hee endured the Crosse, and despised the ^c Heb. 12. 2. shame, for the ioy that was set before him: and that in his greatest sorrow ^d an Angell came to strengthen ^d Luke 22.43. him. By which speeches we may gither, that his feeling of our wants, and his bearing of afflictions, and his consideration of future ioyes, and the presence and conference of an Angell, did increase or confirme his compassion toward vs, and his obedience to his Father, and his patience, and his courage in his conflicts; or else I know not what they meane, and whereto they serue. And if they intend thus much, then by the same reason wee may say, that his praying and fasting and meditating might serue to increase, or confirme, or preserue the graces of the Spirit, which did enable him for his office. Thirdly, he vsed this preparation, that hee might obtaine a blessing vpon his labors, that they might become profitable to the Hearers. For so we reade, that he still vsed to commend busynesses to Gods blessing. When hee fed the people, ^e he ^e Mat.14.19. looked vp to heauen, and blessed, and brake, & gaue them, &c. that is, he prayed for a blessing vpon the meate: and so when he consecrated the Sacrament, ^f he blessed it. And when he was to leaue the world, ^f Mat.26.26. and to send his Disciples to supply his place of preaching, ^g he prayed not onely for the Preachers, ^g John 17.20. but for them also that should beleene through their word. And so it is reasonable also to think, that

Q

Christ

Christ did now fast and pray for a blessing vpon the word that hee was to preach, and vpon the people to whom hee was to preach. Thus in diuers good respects, our Lord might vse his fasting for a preparation, to fit him for his publick office: and because we cannot conceiue that our Lord would omit an exercise so good and so proper for his present occasion; we may well suppose that one cause of his fasting was, to prepare himselfe for this great seruice of his Ministry.

III. A fourth and last cause why Christ fasted here, may bee, that hee might giue vs an example by his owne practice. For as a wise and carefull Physician will sometime taste the Physick which he prescribeth, that he may encourage his patient to take it: so our Lord vpon occasion did many things for our example. Thus the Apostle saith, *Christ suffered for vs, leaning vs an example that we should follow his steps.* And when our Lord had washed his Disciples feete, himselfe telleth them his reason; *b I haue ginen you an example (faith he) that ye should doe, as I haue done unto you.* And so seeing he vsed fasting here, before the entrance of his publick seruice and calling, he might doe it for this reason among others; that he might leave vs an example, vpon the like occasion to vse the like practice.

And from hence we haue two conclusions, that may further commend the holy vse of a religious Fast.

i. That an holy Fast is a good exercise to begin our Callings & all important businesses with all.

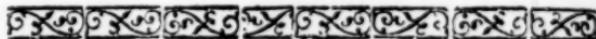
a 1. Pet. 2. 21.

b John. 13. 15.

all. For not onely *Moses*, when he was to receiue the law; and *Elias*, when he was to restore the Law; but Jesus Christ himselfe, when he was to perfect the Law, did fast and pray, before they vnderooke the work: and so if any of vs be to enter vpon a calling, or to vndergoe some great seruice, if for example, we be called to bee Magistrates, or are to enter vpon the state of marriage, or to begin a trade or profession in the world, or to vndertake any waighty matter; it is a good rule (and we haue good authority for it) to consecrate our entrance by an holy Fast. And sure I am periwaded, it is one great cause, that we haue oftentimes so little comfort in the execution of our places, becausewc vse so little religion in our entrance into them. But if wee would follow Christes steps, we might hope for his blessing to direct vs.

2. That an holy Fast hath a proper vse in the consecrating and ordaining of Ministers for the seruice of the Church. Our Lord vsed it here, when he was consecrated and appointed for his Ministry; and the Apostolicall Church by his example vsed it, when *Paul* and *Barnabas* and other Elders, were to be sent abroad for preaching of the Gospell: and the Christian Church afterward, by example of Christ and his Apostles, haue appointed the foure *solemne times offasting* to be the set and solemne times for giuing of Orders and for sending of Ministers into the Church. And their warrant is Christes example, and the *practice* of the Apostles and the Apostolicall Church. The

common negle~~c~~t of which times, and this holy exercise to be vseyed at those times and for this purpose, may bee one reason, why the Church is not better prouided of Teachers, and the people are not more profited by their labours. For redresse whereof, it were to be wished, that publick Authority would appoint some publike meetings at those times, that by fasting and prayer we might commend that great work to Gods blessing with one consent of heart. But because it is not in the power of priuate men, to make publick orders; every Christian shall doe well in his deuotions at home, by fasting and Praier to begge a blessing on that sacred work: that God would direct the Fathers of our Church, to admit fit men to that sacred function, and would enable the then ordained Ministers, to profit the Church by their labours, and would sanctifie all, to make vse of his Word, and the publick Ministry, while we haue it, and do enjoy it.



C H A P. VII.

Why Christ fasted forty daies and forty nights.



N relating of our Sauours Fast, the Euangelist setteth downe the continuance of the time, *He fasted forty daies and fortie nights.* In which words wee haue two things to consider of. 1. Why the Euangelist men-

mentioneth *nights* as well as *daies*. **2.** Why our Lord made choyse of this number of *daies*, to determine his Fast by.

I. And for the former question, Why the Evangelist mentioneth *nights* as well as *daies*; the answer is, he did it, lest any man should think, that though he fasted by *day*, yet he did eate at *night*. For it is true indeed, that the name of *daies* doth many times include the *nights* also; especially if the condition of the things spoken of be such, as what is said of thē for the day time, is left to be understood of the night time too. As when it is said, *a that being deliuerned out of the hands of our enemies, we might serue God without feare all the daies of our life*: the name of *daies* includeth the whole space till the end of the time mentioned; because the seruice of God is such as may not be neglected either by *night* or *day*. And so, when it is said of *Lazarus*, *b that he had beene dead foure daies*: the meaning is, that he was dead all that while, both by *night* and *day*; because men that are dead by *day*, do not vse to liue by *night*, and then die the next day againe. And so againe, when it is said of *Saul*, that *hee was three daies without sight*; the meaning is, that *hee was blinde for so many daies* and so many *nights*. And the reason is the same, because if a man be blinde for so many *daies*, it cannot be conceiued that he had his sight in the *night* time. In these & such like cases, the conditiō of the things is such, that what is said of thē for the *day* must be taken for the *night* too. And in such cases there is no neede to mention the *nights*. But yet

sometimes (as when the speech is of such things, which though they happen in the *day*, yet are vsed to be intermitte^d in the *night*;) the name of the *daies* doth not include the *night* also. As when it is said of *Laban*, that he pursued after *Jacob*, **seven daies iourney*; the meaning is, he followed so farre as a man may, or doth vs^e to goe in the space of *seven daies*, not counting the *nights*, because men that trauell by *day*, are supposed to take vp their lodging, and rest in the *night* time. And so, if a man should hire an ordinary day-labourer to work with him for two or three *daies*, all men w^ould understand the bargaine to be made of working in the *day*, and not in the *night* time: but if a *Mariner* should be hired to labour in a ship by sea, or a *nurse* to attend a sick party for the same number of *daies*, euery man would construe that both of *day* and *night*; because such labours and paines as the *mariner* and *nurse* doe take in such cases, are to bee continued as well by *night* as by *day*. Now when the speech is of such things as being done in the *day*, may be intermitte^d, or vs^e to be intermitte^d by *night*; then the name of *daies* doth not include or comprise the *nights* also. And so it falleth out in this matter of *Fasting*. For when the *Jews* were to fast for many *dayes* together, their maner was to abstaine from meate all the *day*, but at *night* to eate a sparing meale; as I haue declared in **another* place already. And hereupon the Learned do obserue that the *Jews* when they speake of *fasting many dayes*, without mentioning the *nights*, they understand it commonly of *fasting* onely in the *day* time,

*Chap. 1. pag.
7, 8, 9.

time, till euening : and that when they meane that a Fast is continued for diuers daies, without eating any thing at night, then for distinction sake, and that their meaning may be plaine, they adde the nights too ; as when *Ester* saith to the Iews, *a Fast & Ester 4. 16.*
ye for me, and neither eate nor drinke threes dayes,
night or day. And so in this place, *S. Mathew*
 saith, that *Christ fasted forty daies and forty nights,*
 lest any man should conceiue, that he abstained all
 day for that space, but did refresh himselfe in the
 euening.

II. The second question is, Why our Lord
 made chiose of this number of *forty*, to determine
 his fasting by. This question may admit two con-
 structions, and so receiue two answers according-
 ly. For first it may bee understood of the precise
 number of *forty*, why iust so many daies, without
 missing either vnder or ouer. Or secondly, it may
 be meant of an extraordinary number of daies,
 and space of time ; that is, why he fasted so many
 daies and nights, as exceedeth mans strength to-
 endure without eating.

1. If wee take it in the former sense, then I
 think I may safely say, as many of the Learned
 doe, that our Lord did make chiose of this num-
 ber of daies, that hee might therein conforme
 himselfe to the two great Prophets of the Old
 Testament, *Moses* and *Elias*. For *Moses* was the
 giuer of the Law, and *Elias* was the restorer of
 the Law ; and both were in their kinde, the most
 excellent Prophets that the old Church had : and
 both of them, for the confirmation of their cal-
 ling,

ling, and to gaine credit to their places, did fast *forty daies and forty nights*, when they were to speake with God in the Mount, as it is recordid of *Moses*, *Exod. 34. 28. Deut. 9. 9.* and of *Elias*,

a Quadragesima
sane ieiuniorum
habet autoritatem,
& in veteribus
libris ex ieiunio
Mosi & Heliae, et
ex Euangelio, quia
totidē diebus Do-
minus ieiunauit,
emonstrans E-
uangelium non
diffidire à Lege
& i Prophetis. In
persona quippe
Mosi, Lex; in per-
sona Heliae, Pro-
phetae accipiun-
tur: inter quos et
in monte glorio-
sus apparuit, ut
evidenter emi-
neret, quod de illo
dicit Ap̄olitus,
Testimonium
hibens à Lege
& Prophetis.
Aug. p̄st. 1. 19.
ad Ianuar. cap.
15. pag 195. F.
b Matt 17. 3 &
Luke 3. 30, 31.

b *1 King. 19. 8.* * Now our Lord, to shew that he was not inferiour to either of these great Prophets, and that they did consent and agree with him, thought good to begin his Ministry, as they did theirs, with a miraculous Fast of *forty daies*. To which purpose wee likewise reade, that when our Lord was *transfigured* in the Mount, *b Moses and Elias appeared unto him, and talked with him, and speake of his death and passion.* And this did serue for a cleare confirmation of Christs calling and authority, that these two speciall and principall Prophets did both concurre to beare witnesse of him: and hereby it appeared, that the Gospell had *witnesse of the Law and the Prophets*, as the A. postle speaketh, *Rom. 3. 21.*

But then the question may bee further, Why did *Moses* fast *forty daies and forty nights*, and that at two severall times, when he was with God in the Mount? And hereto I answer, that many both ancient and moderne Writers, especially those that be in the Church of Rome, do say that there was a *mystery* in this number; and that that was the reason why both *Moses*, and *Elias*, and our Sauiour also did fast that space of time: but either they say not what that mystery was, or else they proue not what they say: Nay, themselfes cannot agree what to say. For some interpret the mystery one way, and some another, as euery

every mans severall fancy doth leade him : the relation of which sundry conceits, would be more tedious than profitable. But to the point it selfe, for my part I haue onely two things to say. 1. That though I will not peremptorily condemne their opinion who conceiue a *mystery* in the number; ^b for the reuerence that I beare to those ancient and learned Fathers, which incline that way : yet I neuer could reade in any, nor can I conceiue any probable reason, why (if so it had pleased God) some other number neere to *forty*, as say *39*, or *41* might not haue fitted this occasion as well.

Secondly, that it is not vnlikely, but that without further mystery, God onely intended *Moses* and *Elias* and *Christ* to fast so long, as beeing aboue the strength of man, it might appeare that they were sustained by the power of God, and that therefore their calling and office was from heauen. Now for this purpose, the wisdome of God did see such a continuance of time, as about *forty daies*, to be both sufficient and conuenient: and because *forty* is the round number, and as fit as any other, did make choise of that, to determine this abstinence by. This I take to be probable; but I presume not to affirme any thing: nor will I be curious to enquire into that, which God hath not revealed. And so I leaue the first sense of the question.

2. If wee take it in the latter, as importing onely a long abstinence which exceedeth the power of nature, then the question is, Why our Sauiour

R would

^b *In annorum numero, &c. 9.*
33, Beda & Glossa Ordinaria mysterium ventantur: &c. In alterius numero, Ioh. 5.5. Augustinus eandem serm rationem mysticam excojatavit, Venerat, ut debo, sanctos Patres; sed subtiliores numerorum perscrutaciones (ut vernus fatear) nunquam validè probavi, &c. Lorin, in Act. 9.33.

would fast so long, and in such a miraculous manner.

Ans. Hereof there may be giuen two plaine and apparent reasons.

1. The first reason may be, that by his miraculous Fast hee might proue his calling, and the truth of his doctrine. For seeing he fasted aboue the strength of nature, it must needes follow that he did it by the power of God. And God would not assist him with a miraculous power in the entrance of his office, vntesse himselfe did approue and allow of his calling. The further declaration of which reason may be seene in a like example of *Moses*. For when *Moses* made scruple of going to the Israelites with Gods message, because hee feared lest they would not beleue that God had sent him: God armeth him with a power of doing miracles, that hereby hee might conuince and perswade them. And *a If (saith God) they will not beleue thee, nor hearken to the voice of the first signe; yet they will beleue the voice of the later signe.* Where we may note two things. First, that the end of these miracles was to credit *Moses* his Ministry, and to make the people beleue him. Secondly, that these miraculous works haue *a voice*, whereby they speake vnto men: *If (saith hee) they will not hearken to the voice of the first signe.* But what *voice* is that? and how do these dumb signes speake? Sure, they say and speake, or rather proclaime it with an *audible voice*, that he who doth these works, hath the assistance of Gods Spirit to work them. For *b no man*

a Exod 4.8

b John 3.2.

man (as saith Nicodemus) can doe these miracles
that thou doest, except GOD be with him. And, ^a If ^a John.9.33.
this man were not of God (saith the blinde man now
conuerted) hee could doe nothing; that is, he could
doe nothing in this miraculous manner. These
miracles then of Moses were as so many shrill ^{voi-}
ces or lowd-sounding cries from heauen, which
proclaimed in the eares of all men, *This man is of
God, and the Lord is with him.* And so vpon the
same ground, our Lord proueth his calling by his
miracles; ^b If (saith hee) *I doe not the works of my* ^b John.10.
Father, beleeue mee not: but if I doe, though yee be-
leeue not mee, beleeue the works. And if Christ and
Moses did proue their callings to bee from God,
by the miraculous works that God wrought by
them: what should let vs to think, but seeing
Christ in the very entrance of his Office did vse a
miraculous Fast, that hee therefore did it to proue
that hee was sent from God, and did preach that
truth that God had taught him?

2. A seconde reason of this long fasting in our
Sauior, may bee, because before so extraordinar-
y a work as hee was then to enter vpon, hee
thought fit to vse an extraordinary preparation,
such as this long fasting might serue for. For that
he now fasted to prepare himselfe for his publick
Office, I haue declared already in the last Chapter:
and that extraordinary occasions do require
extraordinary preparations, may appeare by ob-
seruation of Scriptures. For we reade, that when
the people were to serue God at ordinary times
of devotion, an ordinary preparation sufficed, such

^a Ecclesiastes 5.1. as that which Salomon speaketh of, *a Keepe thy foot when thou goest to the House of God, and bee more ready to heare then to giue the sacrifice of fooles:* and that which our Sauiour requireth,
^b Luk.8.18. *b Take heede how ye heare.* But when they were to receive the Law from Gods owne mouth, and to heare him speaking in Maiesty, with thundring and lightning and trumpets; then God appointed that they should be prepared ^c for two whole daies together, and commanded them to *wash their clothes, and abstaine from their wiues.* And when they were to eate the Passeouer, they were to ^d prepare the Lamb, and to fit themselues for it foure daies before. And when Moses was to goe vp to God into the Mount, ^e he stayed six daies in the side of the Mount, before hee was admitted to speake with God: and hee *stayed for-ty daies* in all, before hee could receive the two Tables, and bring the Law to the people. All which time, we cannot imagine either that hee was idle, or busied about impertinent affaires that concerned not that occasion: yea, and Scriptures do say, that for that time, he ^f exercised himselfe in *prayer and fasting.* And so in like sort, seeing our Lord was to enter vpon the greatest work and office that ever man went about; the preaching of the Gospell to all the world, the opposing of the Deuill and euill men, and the redeeming of mankinde by his owne blood: it is not vnreasonable to think that hee would make his preparation answerable to his work, and extend his fasting beyond an ordinary and vsuall time. And because

^c Exod.19.10,
^{15.}

^d Exod.12.3,6.

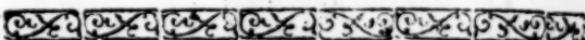
^e Exod.24.15,
^{18.}

^f Deut.9.9,18.

because God did enable him with a miraculous power to hold out for *forty daies*, hee was willing to vndergoe it all the while, though in the meane time hee defrauded nature of her *vsuall comfort and refreshing*.

And hence we haue this note for our further direction in this exercise, that as fasting serueth for many good vies in Religion; so longer time of abstinence and more strict fasting and greater humiliatiōn is requisit, when there is any more than ordinary or *vsuall occasion*. And so the old people of God were wont to doe. For vpon ordinary occasions, they vſed to fast one day from morning till night: but vpon extraordinary they either continued their fast for a longer space, or ioined divers fasting daies together. Thus *Eſter*, when a weighty businesſe was in hand that concerned her life, and the liues of her people; ſhee appointed a Fast for three daies and threē nights. And the men of Iabesh Gilead, when they had a great cause of heauiness by the death of *Saml*, and the ouerthrow of the Army, they fasted ſeven daies, one after another. And *Daniel*, when the Church was diſtrefſed, and in great calamity, he fasted for three weeks together. And ſo we ſhould extend our fast, and keepe it with more strict obſeruation, and ſet more time apart for holy exerciſes; when either we are about ſome weighty businesſe, or be in ſome great danger, or haue fallen into ſome hainous ſinne, or haue a ſpeciall cause to remember and celebra‐te the pangs and paſſion of our Sauiour, or happen vpon ſome other occaſion of more than ordinary

sorrow. Thus, what-euer our occasions be, fasting is still of vse in the life of a Christian: if the occasion be ordinary, ordinary fasting is a fitting exercise either to auert euill, or procure good; and if the occasion be extraordinary, then as the other exercises of Religion, so this among the rest, is to be vised in a more than ordinary measure.



CHAP. VIII.

When a Christian may or should fast.



Oncerning the Fast of our Sauiour it is recorded, that he then fasted, when hee was to encounter with Satan, and go about his publique Ministry, and to begin the great work of our Redemption: and vpon such vrgent occasions, and when there is such extraordinary cause offered; all men grant that then we also may and ought to fast for the speedier procuring of Gods fauour. But this example of Christ, ministreth iust occasion to enquire further, whether, beside times of such vnusuall accidents, a Christian also may not lawfully and profitably obserue *set times* of fasting. And this is a question doubted of by some in our Church, and disputed with arguments and reasons on both sides. For clearing which doubt, we are first of all to declare the meaning of the question; and that may appeare by these two notes.

1. That some there be which commend fasting for a religious exercise, if it bee vsed onely then, when men shall vpon feuerall occasions see it to bee conuenient; but any *standing daies*, whether appointed by publique authority, or vndeitaken by a mans owne priuate devotion, these they vt-
terly condemne as superstitious and Monkish. For example, When *Jonas* prophecied of iudgement against Nineueh, ^a the King proclaimed a fast, and the people obserued it. And this they approue of, and allow our Magistrates vpon such an occasion to doe the like. Againe, when ^b *Nehemiah* heard that the Iews were *in great affliction and repreach*; and that the *wall of Ierusalem was broken downe*, and the *gates thereof burnt with fire*: he faste downe and wept, and mourned certaine daies, and fasted. And this they approue of, & allow every private Christian by his ex:imple, vpon such occasions as these, to fast out of his owne devotion. But now further *Epiphanius* saith, that in the Primitive Church ^c men were appointed to fast on *Wednesdaies and Frydaies*, because Christ was appreended on *Wednesday*, and on *Fryday* was nailed to the *Crosse*. And elsewhere, ^d *Who (saith hee) is there in any part of the world, that doth not acknowledge that Wednesdaies & Frydaies are appointed fasting daies in the Church?* And againe *Zanchius* saith, ^e *It is apparent, (and so indeed it is to all that haue read any thing in Antiquity) that the custome of keeping Lent fast is most ancient.* Now these and such like standing and set-times they allow not.

Secondly, Wee must note that the obseruing and

^a *Ion.3.6,7.*

^b *Neh.1.3,4.*

^c *Quartā sextā*

quæ feriā ieiuniū.

ut ad horam

vsq; nonam indi-

cūncti, propterea

quid quartā se-

triā compreben-

dis est Dominus,

& sextā in crux

cum sublatus.

Ideo per illos dies

ieiunandum esse

decreuerunt A-

postol. &c. E-

piph. in Expos.

fidei Cathol.

num. 22. pag.

1104.

^d *Quis est usq; ieiunans, qui nō*

ineo consenserit,

quartā sextāq;

feriam in Eccle-

si ieiunia confe-

ratam? Epiph.

adv. Harell. 3.

tom. 1. harell. 75

nu. 6 pag. 910.

Similiter Au-

gustin. Epist. 86.

ad Cafulan.

pag. 133. 4.

^e *De Redempt.*

in 4. præcept.

pag. 633. col. 2.

and appointing of these daies may bee meant and vaderstood two waies ; either with opinion of *necessity* or *sanctity* in those times, more than in other. And this is not here questioned; nor do wee doubt but the Church, as it appointed the *Fryday*, so if it had pleased, might haue appointed any other day for this exercise : nor do wee think that there is any peculiar *sanctity* in that day more than in others. Or else the question may bee vnderstood of the *lawfulness* and conueniency of appointing such *set daies* and times, for *order* sake, and for the more constant performance of this work. And this is it, which we meane in this question.

The question then is, Whether it be lawfull for Authority to prescribe, or for priuate men to vndertake *set and standing daies* for fasting ; that it may be obserued the more orderly and the more constantly ? And mine answer is, That it is both lawfull and expedient for Gouernours to enioyne their Inferiours, and for priuate men to prescribe vnto themselves such standing times, so often as they shall fall, either weekly, or monethly, or yeerely, as they see it expedient. And my proofes are, some from Scriptures, some from examples, and some from reason grounded on Scripture.

I. From *Scriptures*. And thence I alledge two places for this purpose.

1. The first is *Leuit. 16*. For there God appoin-
teth the tenth day of the seuenth moneth to bee kept
for a fasting day ; and saith moreover, ^a *This shall*
bee a statute for ever unto you : and againe, This
shall

^a *Leuit. 16.29,*

shall be an euerlasting statute vnto you, to make a stowement once a yere. Here we see, that God appointed vnto the Iews a set fasting day, to be kept euerly yeere as oft as it should happen. And hence I argue thus; Almighty God himselfe did appoint, and thought it a profitable course for his people of the Iews, to obserue a set and standing day for a Fast every yeere. And therefore a set time of fasting may bee obserued without superstition and sinne.

Some answer, that this was a Legall precept of *Moses*, which is now abolished by Christ. And I reply; It is true that this precept in respect of that particular time, was Legall, and had its end in Christ's death: but it is no lesse true also, that God in making and appointing that Legall precept, did not command them a thing, which in it selfe is superstitious and sinfull. And therefore, because God prescribed them a set time for that Fast, it followeth, that the appointing of a set time of fasting, is not in it selfe superstitious and sinfull.

2. The second place that may serue for proofe of this point, is out of the Prophecie of *Zachary*, ^a where we finde mention of foure severall fasting daies, obserued euerly yeere by the Iews in their knowne and appointed moneths. Concerning which Fasts thus much is first of all to bee noted, that they were ^b occasioned by the calamities that besell the Iewes about the time, when they were carried captiues into *Babylon*, or before that time; and were appointed, as some think, by some Pro-

a Zach. 8.19.

b Hieron. in
Zach. 8.18,19.
pag. 486. Buxd.
Synag. Iudaic.
c. 25. Gene-
brar. Calend.
Heb. Sept 3.
Dec. 10. Jun.
17. & Iulii 9.)

phet from heauen ; or as others by the authority or consent of the present Church; and (as the Learned generally do confess) were allowed of, and approued by almighty God himselfe. And hence I reason thus ; The Iews did lawfully obserue *four* feuerall *set daies* every yeare, for daies of fasting. And therefore it is not alwaies superstitious and sinfull to obserue *set* fasting daies.

Some againe answer, that these Fasts were appointed vpon occasion of their present calamities in *Babylon*, and ceased at their deliuernace. To which answer I reply two things.

a *Zac. 8.19.*

I see no prooife that these fasts did cease to be obserued after that the Iews were deliuerned out of captivity. For whereas it is said in the^a place alledged, that these *fasts* shoulde be to the *house of Israel* *joy and gladnesse and chearfull feasts* : that was a promise made vnto them vpon condition of their repentance and obedience, or if they *loved truth and peace* ; as it followeth in the next words. And if they fulfilled not the condition, God was not tied to performe the promise. But contrarily it is most probable, if not altogether certaine, that this condition on the peoples part, and this promise on Gods part were not thus performed : because it may appeare that these are continued for fasting daies among the Iews to this very time. For in the^b *Kalendar* of the Iews, wherein their feasts and fasts are noted, these *four* daies remaine still, as being still in use with that people. And *Buxdorffius*, a man well acquainted with their maners and customes, telleth vs that *the Iews to this day do keepe*

^b *Calend. Hebr. editio à Genesio, & praefixo Comment. in Psalmos.*

c Hoc sunt festa quatuor ista communissima, quibus Iudei tempore Prophetie Zaccharie ieiunant; & adhuc anni si-guli ordinarii summa- rie ieiunant.
Buxdorff. Sy-
nag. Iudaic cap.
25. pag. 457.

keepe those fasting daies, which are mentioned by the Prophet Zachary. And so Hospinian, that ^d the Jews in these later times do obserue the solemne daies of the old fasts : to wit, the fast of the tenth moneth, &c. the fast of the fourth moneth. &c. And Arias Montanus speaking of one of them, namely the fast of the fift moneth, for the destruction of the Temple, saith that ^e the Jews do by a solemne fast lament that ruine every yeere since the day that it hap- pened unto this present time. And now hauing such testimony as well from the Iews Kalendar, as from these learned men, who were well acquainted with their customes; I think I may say it is cleare, at least let me say, that it is most probable, that those fasting daies were not abolished nor intermitted among the Iews to this present day.

2 Say that these fasts did cease vpon the peoples deliuernace out of Babylon; yet I deny that they were appointed by occasion of their present miseries in Bibylon; for other daies might haue beene as fit for that purpose, and perhaps more conuenient then these: but (as the learned obserue) they were appointed by occasion of some misera- ble accidents, which befalling them but once, did moue them to fast the same daies that those acci- dents happened, for many. yeeres after. And if those Fastes did last no longer then the time of their captiuitie, because all that while they had iust cause to humble themselues in remembrance of these euils: yet thus much will follow from thence, that therefore vpon occasion of a sorrowfull accident which hath once befallen vs, we may for euer after

^d Recentiores
Iudai sic festi-
nos Ieiuniorum
veterum obser-
uant quoq. Vide-
licet, Ieiunium
mensis decimi.
e. Hospinian.
de Fastis Iude-
or. cap. 14 pro-
pe finem. fol. 34
pag. 1.

^e Quam [rui-
n:u:m] ab eotem-
p. re, quo accidit,
solenni laclu,
hactenus Hebrei
quotannis, iei-
nio eti. m iudicio
prosequuntur.

Ar. Montanus
Ioch. 1. pag. 310.

fast that set day, so long as we haue cause to be humbled in remembrance of it. And hence againe it wil follow, that therefore *Good Friday* may every yeere constantly be kept for a fasting day, because it was occasioned by the death of Christ for our sins, and we shall neuer want iust cause to bee humbled in remembrance hereof, so long as the world lasteth; because besides our old sinnes, we do euery yeere commit many moe new ones, which helped to naile our Sauiour to the Crosse. The like might be said of some other the like daies. And therefore, there is warrant in Scriptures for set and standing times of fasting.

II. My second prooфе is from approued examples of Gods Church, both in the time of the Law, and in the time of the Gospell. For in the time of the Law, the Jewish Church kept their *set daies* of abstinence, as besides the Fasts now mentioned out of the Prophet, may further appeare by the words of the Gospell. For there it is said, that *the Disciples of Iohn and of the Pharises did fast often*, and more particularly of the Pharises, that they fasted twice a weeke. Now as ^a Calvin concludeth, that *Daniel* had his set & prefixed hours of praying, because it is said that *hee prayed three times a day*: so may I hence inferre, that the Pharises kept set daies of fasting, because it is said of them, that they *fasted twice every weeke*. And ^b Kemnitius gathereth from the ninth of *Saint Mathew*, that both the Pharises and the Disciples of *Iohn* had [certa & fixa tempora ieiuniorum] set and standing times for their Fasts. Now that this practice of theirs

^a Calvin. in
Dan 6.10.

^b Exam part. 4.
de Tempore
Ieiun. nu. 54.
pa. 93.1.

theirs is an approued *example* for vs, appeareth, first because our Lord, when he reproueth their errours in their Fast, yet findeth no fault with this. And secondly, because he excused his Disciples for *not fasting* as the Pharises and *Johns* Disciples did, from the vnseasonablenes of the time, and promised, that after-ward, when the time was fitting, they should then fast. And this sheweth, that our Lord was so farre from condemning the Pharises and *Johns* Disciples, that he excuseth his Disciples for not doing the like. Againe in the time of the Gospell, the Christian Church hath still had her *standing and set daies* for fasting, as the time of *Lent* euery yeere, and the *Friday* euery weeke, and some others; as is so apparent, that it cannot be denied, nor needs not to be proued. And these set times have beeene commended by many holy and learned Fathers of the Church, but were neuer disliked by any of them, that ever I could finde. And so in conclusion, in the iudgement of Gods Church, both before and since Christes appearing in the flesh (which heerein was neuer blamed by Christ, or his Apostles, or the learned Fathers) it is no sinne to keepe *set daies* of fasting.

III. The third prooef is taken from *reason* grounded on the authority of Scriptures. And my reasons in that kinde shall be these two.

1. Nothing is sinfull, but that which is forbidden by Gods Law: for *Sinne is the transgression of the Law*, as the Apostle defineth it. But to keepe *set daies of fasting*, is no where forbidden by any Law.

Law of God. And therefore to keepe such daies
is no sinne.

Against this Argument nothing can be excepted vntesse some Text of Gods Law can be shewed, which condemneth or forbiddeth the obseruation of such standing times. And for that purpose, some obiect the place of Saint *Paul*, ^a *Yee obserue daies and moneths and times and yeeres. I am afraid of you, lest I haue bestowed on you labour in vaine.* But to this the reply is easie; and may be borrowed out of *Beza*: for he expounding a like place in Saint *Paul*, *One man esteemeth one day above another; another esteemeth euery day alike;* the

^b *A. it non de quo quis dicrum discriminis sed de eo demum quid in Lege Moysis praecepitur; ut appareat ex eo, quod scriptum est Coloss. 2. 16. Beza in Rom. 14.6.*

*Apostle heere (saith this learned man) doth not speake of euery difference of daies, but of that only, which is prescribed in *Moses* his *Law*, as is apparent by that which is written, [Coloss. 2.16.] Let no man iudge you in meate or in drink, or in respect of an holy day, or of the new moone, or of the Sabbath daies; which are a shadow of things to come, &c. And so I say, The Apostle in the place alledged, doth not speake of euery obseruung of daies and times, but such onely as was prescribed by *Moses*, and is abolished by Christ. And this exposition of this place is as directly prooued by that other to the *Colosians*, as that whereof *Beza* speaketh. The place then alledged, doth not proue, that standing times of fasting are forbidden by Gods *Law*.*

Arg. 2. The keeping of set times for the doing of holy duties, is a thing found to be profitable and vsefull in the life of a Christian: because it may serue for the more constant performance

of

of them. This I declare thus. *David* in the Psalms faith,^a *Euening and morning, and at noone will I pray and cry aloud*. And *Caluin* commenting on that place, giueth vs this note,^b *We may gather from hence (faith he) that the godly had their set hours for prayer at those times : which they obserued the rather in their priuate deuotions, because God had appointed them to be obserued in the publick seruice of the Temple. For morning and euening euery day, the priests^c offered the daili sacrifice : and the mid-day, as that learned Writer noteth, was allotted for other sacrifices.* And the reason hereof (faith he) is this; ^d *because we are dull, and backward in prayer: unless we bee spurred on, this worthy seruice would soone decay; & we would quickly forget it, unless wee had some bridle to keepe vs in.* He addeth, *And therefore God to help our infirmitie, hath set vs certaine hours to remeber vs of our dutie. And the same reason may as iustly bee applyed to our priuate prayers at home.* Againe, where it is said of *Daniel*, *that he kneeled upon his knees three times a day, and prayed and gaue thanks, as he did aforetime*: the same learned Writer commenteth thus vpon that place, *[Hoc quoq; obseruatu dignum est.] this also is worth the noting, that Daniel prayed threc times a day; ^e because unless every one of vs do prescribe himselfe set hours for prayer, wee shall easily forget it.* And therefore *Daniel*, though he were frequent in powring out his prayers, yet did

^b *Quid mane, vespere & meridiem non minat, colligere licet statas iusta piis horas ad praecandum iis tempribus.*

^c *Exod. 29.38.*

^d *Quia sumus aequo tardiore ad orandum; nisi quisq; seipsum sollicitet & urgat, graciuum hoc pietatis officium apud nos frigebit, adeoq; obrepet peccandi obliuio, nisi nos freno aliquo retineamus. Denus ergo certas horas praefigens, infirmitatis nostra mederi voluit: que eadem ratio transseri debet ad primatas preces, sicut patet ex hoc loco, cui etiam responderet Danielis exemplum. Caluin. in Psal. 55.8.*

^e *Quia nisi quisque nostrum presigat sibi certas horas ad praecandum, facile nobis excidet memoria. Daniel ergo quanquam assiduus erat in precibus fundendis, tamen solennem hunc ritum sibi iniunxit, ut ter quotidie se se prosterueret coram Deo. Calvin. in Dan. 6. 10.*

impose

impose upon himselfe this solmne task, that he would prostrate himselfe before God three times every day.

In which discourses of this learned and iudicious Interpreter, I note two things. 1. That as God did prescribe certaine and set hours for his publick seruice; so in imitation hereof, good men did doe the like in their priuate and domestick prayers. 2. That the reason of both was, because if men be left to their liberty, they quickly forget their duty, and neglect the performance of that at all times, which they think they may doe as well at any other time. The like is noted by *Polanus* also.

a. Annos super-
floriosum facerit,
quod Daniel pre-
cepit suas certas ho-
ras quasi allig-
uit, perinde ac si
Deus non exau-
diret quocunque
tempore innocan-
te. Resp. certum
est tam sanctum
Prophetam nun-
quam non de
Deo suo cogitasse,
etiam quam ne-
gotia Regni tra-
hauit; destinauit
tamen sibi
certa ad presan-
dum tempora,
que a politice
negotii usus
esse poterant &
solebant, ut e- tra illis impeditamenta coram Deo suo esse si leret, absq; illa opinione vel sancti-
tatis aliquam que temporibus illis inesse, vel cultus, vel meriti, vel necessitatis, quas obserua-
tiō fuisse: trium illorum temporum pre aliis Deo grata esset, & aliquid mereretur, & necessaria
esset. Polan. in Dan. 6. 11. pag. 377.

we place not holiness or necessity in those precise times. And againe not long after, a *Prayer unto God*, *that he should be continuall, and without intermission*: but yet seeing our infirmity is great, and our forgetfulness to pray is too too much, for helping of our infirmities and memory, it is necessary that every one of us, shold destinate unto himselfe certaine times for making of his prayers.

Now out of these obseruations of theirs concerning prayer, I inferre foure conclusions concerning fasting. 1. If it bee lawfull and religious to prescribe *set houres* for prayer; then it cannot be sinfull and superstitious to obserue *set daies* for fasting. For the fault in these *set daies*, if there be any, is not because they are *daies* or *houres*, but because they are *set* and *standing* times. And that exception is as iust against *houres* as *daies*. Nor is the exception against fasting only, but against keeping of feasts too, and all other such exercises, if they be tied to fixed times. If *set houres* then be allowed for praying, *set daies* cannot bee condemned in fasting. 2. If *set times for prayer* bee so helpfull for the due performing of that work; then *set times of humiliation* cannot bee so hurtfull, as to marre and corrupt that good work. 3. If to bee left at liberty for the times of our praying, bee so dangerous to breed an vter neglect of it: then to leaue times of fasting to each mans present choise, will not be so safe, nor without feare of neglecting this necessary duty. For there is much more feare of neglect in fasting, than in praying; because it is more painfull to

Adoratio Dei
affidua quidem
esse debet, &c.
Sed tamen, quam
nostra infirmitas
sit ingen, & ad
precandum obli-
usionis nimis, dum
buina vita nego-
tia curamus; ut
infirmitatis no-
tra & memoria
consulatur, ne-
cessarium est ut
quisque nostrum
certa sibi tempo-
ra destinet pre-.
cibus concipiendis, &c. Polan.
in Dan.6.11.
loco de Adorat.
ap. oris 6. pag.
284.

the flesh, and therefore men will be more ready to shift it off vpon every sleight and idle occasion. Which would God it were but a surmisse of mine, and that experience had not proued it to bee most true. For wee all confesse that there is great vse of fasting, when either sinnes doe abound, or iudgements are to be feared, or blessings are to be sought for: and none of vs can think or will say, but that in all these respects, there hath beene of late yeeres, and is at this day too great occasion offered for such humiliation. And yet now that euery man is left to himselfe to fast when hee will, who almost is there, euen among them that are counted religious, who finde themselues willing to vse any fasting at all? And hence I inferre, that *arbitrary* times of fasting are as like to breed a neglect of this duty, as arbitrary times of praying to make that duty forgotten. Fourthly, If Daniels set hours were free from *superstition*, because he vsed them *without any opinion of holiness* in that time: then the Church of England cannot be charged with *superstition*, for her set daies of fasting; because she vseth these without placing sanctity in those times. And now out of all these considerations I may boldly conclude the point, that set times of fasting are not onely lawfull, but very expedient for the constant and religious practice of humiliation. And indeede experience sheweth, that exercises which stand in a continued practice and often reiterating of them, are then performed with most diligence, and greatest fruit, when they haue their fixed and set times allotted

vnto them. My selfe, when I liued in the *Vniversity* among Scholars, did obserue that it was held for a note of a good *Student*, that allowing himselfe fit time for sleepe and recreation, and such like necessary works, the rest of his houres remaining, he did destinate and assigne for severall exercises and studies : as such houres for *Logick* or *Philosophy*, and such for *Oratory* or *Poetry* ; and such for *History* or *Geography* ; &c. By which *fixed* order, and constant obseruing of their appointed times, such *Students* gained great furtherance for their Studies, which others wanted. For first, they tooke order that no seasonable time should bee mis-spent without making profit : but taking a view of their whole time, they allotted every houre to some vse. Secondly, when their houre was come for such or such a businesse, the very striking of the Clock did admonish them to break off company, and presently to betake themselues to their task : whereas others, who had no such set houres, would goe beyond the time, and in chatting and idlenesse trifle away many a good houre without taking account of it. Thirdly, when they were come to their studies, they knew what they had to doe, and without further deliberation went on with their work : whereas some others, when they came to their studies, were scarce resolued what booke fitted their turne ; and so for want of orderly proceeding, they lost the fruit of that little time and small paines which they tooke. And fourthly, if at any time, either occasion of friends, or occurrence of some busi-

nesse did intercept their time, and beguile them of their houres, they were sensible of that losse, and did watch all opportunities to regaine it. And by this set course of study, such Students in short time gained much knowledge, and farre exceeded their fellowes. And as this hath beene found in experience to be the readiest way for a Scholar to profit in his learning: so for my part, I know no better way of thriving and profiting in Christ's Schoole, then if wee obserue the same rule, and set our selues conuenient times for doing of religious duries: as such a time to pray with our houshold, and such a time to reade Scriptures and other bookees of Religion, and such a time to examine our consciences and see what wee haue done, and such a time to fast and vse humiliaction for our sinnes. For it may be feared if we appoint our selues no set times for good duties, wee will spend but a little time about them.

The consideration of all which maketh mee to think, that the obseruation of set times for our Fasting-daiies, is so farre from corrupting our Fasts with *superstition*, as that it doth much further vs to a constant and religious practice of them.

CHAP. IX.

How long we should continue our Fast.



vt Lord continued his Fast for *forty daies and forsy nights*: but that was miraculous and aboue the power of nature in him, and therfore is not to be imitated by vs in the same manner. Yet iust occasion is heereby offered to enquire how long our Fasts, when wee meane to keepe a *fasting daie*, ought to bee continued. For in our fasting for *reverence* no continuance of time is respected; but only that we first performe the holy seruice, before wee partake of our *vsuall foode*. For the other sort of fasts then, that the answere may bee more directo to the question, wee must note a difference betweene Fasts of *ordinary* or *usuall* continuance, and of *extraordinary* and *unusuall*.

And to begin first with the later; *unusuall* and *extraordinary* I call that, which is for longer time and space, than is commonly vsed, or is ordinarily expedient. In this kinde *Paul* ^a fasted ^{A&9.9.} *three daies* in *Damascus*; and *Mordecai* and the *Iews* fasted for *Ester* ^b *three daies and three nights*. ^{b Ester 4.16,17.}

And for the continuance of such Fasts, I cannot precisely say, for how many daies and houres they are to be obserued; onely these two things I can say in the generall.

1. That they must bee no longer than the strength and power of mans nature may beare; as I haue shewed already.
2. That the space of their continuance is to bee

measured by the occasion that requireth them, and by the deuotion and discretion of them that keepe them.

2. Secondly, the *vsuall continuance* of a Fast I call it, when the abstinenſe is obſerued ſo long as is *vsuall* among Gods ſeruants in their ordinary course of life, and is commonly praefteſed by them in their religious Fasts. And for determining the ſpace of ſuch a Fast, ſome ſay that a religious Fast muſt bee continued for four and twenty houres: and the reaſon is, becauſe on the day of *Expiation*, God doth enioyne abſtinence *from euening to euening*. But this is a weake reaſon: because it may bee ſaid not without probabilitie, that this ſpace of time *from euening to euening* was appointed in this fast, as it was a ſeruice beſtoring to an holy daie, not as it was an abſtinence required on a fasting daie. Againe, to ſay; That fast was to bee obſerued for 24 houres; and therefore euery fast is to bee kept for the ſame ſpace of time: is no better a reaſon then if a man ſhould ſay, The Iews in *Eſters* time were commanded to fast 3 daies & 3 nights; and therefore euery fast muſt bee kept for the like continuance. So then there is ſmal reaſon in this opinion. He ſpeaketh more reſonably as I take it, that ſaith, *A true Fast is an abſtinence or forbeaſing eyther of dinner vntill euening, or of ſupper vntill dinner time the next day; or else, of both of them together*. But yet for more diſtinct conceiuing of the point, I will ſet downe mine opinion, with ſubmiſſion to better iudgements, in five ſeverall propositiōns.

a Verum & bo-
num reium um est
abſtinentia ſp-
tanea ſue prandij
vſque ad vſe-
ram, ſue eane
vſque ad ſequen-
tis diei vni-
um, ſue vni-
qua am pran-
dij et. a. e. &c.
Springl. de
Vidice. Hare-
cicis. part. 1 l. 3.
cap. 2. pag. 842.

1. The precise time and distinct houres how long a Fast must be continued, is not any where that I know of, peremptorily defined or commanded, eyther in the holy Scriptures, or in any Writings of the Ancients. For as for the Scriptures; wee finde examples of some that haue fasted for *three daies*, and many that haue fasted till *night*: but where either that space or any other is commanded, for my part, I confess, I know not. And for the ancient Church it is a cleare case, that they vsed to fast, sometime till euening, and many times but till three of the clock in the afternoone. Which sheweth, that they thought no set space of time absolutely necessary. And heereto our late learned Divines do agree also. Biro, ^a *We do not determine how many daies or how manie houres every one should fast.* And Festus Hommius, ^b *Neither Christ (saith he) nor the Apostles haue prescribed any thing concerning the circumstances either of publick or priuate fasts, as at what time, in what maner, or for how long they should bee kept.* And Gomarus, prescribing the time of fasting to continue while the holy exercises then vsed, do fast: addeth withal, ^c *For to tie mens consciences to any certaine space, wee holdit to bee vnlawfull.* And the Church of Scotland in their solemne fast appointed in a generall Assembly in the yeare 1565. say, ^d *The Abstinence is commanded to be from Saturday at eight of the clock at night, till Sunday after the Exercise at afternoone, that is after five of the clock.* By which speech they do evidently declare, that they thought it not necessary, that the space of a publick Fast should be for four

a *Neque tamen
hinc statim
quot diecunque
aut quot horas
intervandum sit.*
Biro in Ionam
pral 31. pag.
227.

b *Quum nec
Christus ipse, nec
Apostoli de cinc-
niorum, sive pri-
uatorum, sive
publicorum cir-
cumstantiis, quo
tempore, quo
modo, vel quam-
diu celebrari de-
bet, nihil pra-
scripserint. &c.*
Fest. Homm.
Theolog. Disp.
69. nu. 3. pag.
467.

c *Ne conscientia
enim a certa ali-
cu[m] temporis spa-
cio adfringere,
nefas esse ceteri-
mus.* Gomar.
Colleg. 4 Dis-
put. 40. nu. 8.
pag. 392.

d *Treatise of
fasting. pag. 6.*

and

Treatise of fast.
ing. pag. 7.

and twenty hours. And of priuate fasts they say, that to priuate fasting — can be prescribed no certaine rule, certaine time, nor certaine ceremonies: but as the causes and occasions, why that exercise is used, are diuerse; — so are diet, time, together with all other circumstances required to such fasting, put in the liberty of them that use it. Thus they. Nor do I think, that euer it came into any mans thought, that euery fast must necessarily be continued for the space of 24 hours, till Mr Cartwright framed a generall law to be obserued in all Fastes of Christians, out of a Leuiticall law prescribed in one fast of the Iews.

a Psal. 69. 10. In every religious Fast, the abstinence must be continued so long, as that the body by wanting his ordinary food, may be in some sort chastened and afflicted. For so the Scriptures set out a Fast vnto vs, as accompanied with chastening and humiliation. Thus David speaketh, ^a I wept and chaste-
ned my soule with fasting. And the Angell speaking of Daniels Fast, ^b When thou didst set thy heart (saith he) to understand, and to chaslen thy selfe before thy God. And Ezra, ^c I proclaimed a fast, that wee might afflict our selues before God. By all which and other moe sayings to like purpose, it is apparent, that in every true Fast there is an afflicting of the body. Which how it is to be vnderstood, I haue declared ^d elsewhere.

^a Psal. 69. 10.

^b Dan. 10. 12.

^c Ezra. 8.
21.

^d Cap. 4. pa.
+ 1, &c.

3. The longer our abstinence is, (so it bee with moderation and regard to a mans strength; such as heretofore I described:) the more perfect the Fast is, and the more auailable for the good which

we intend by it. My reasons are. First, because fasting is ordained for humiliation and chastening of our selues before God, which the more sensible it is, the more effectuall it proueth: but the longer the abstinence is, the greater is the humiliation or chastening that is wrought by it. And therfore, the longer the abstinence, the perfiter the Fast is. Secondly, vpon extraordinary occasiōs, & whē greater need required; then Gods seruants haue beene accustomed to enlarge the time of their fasting, as I haue shewed before in *Ester*, and the men of Ia-
besh. And this sheweth, that the longer the absti-
nence is, the more powerfull the Fast is. Thirdly,
The ancient Church did vse longer abstinence in
Lent time, than on other Fasting-dayes; intending
therein, as in all the other religious duties, to shew
more piety than at other times they vsed. And this
sheweth that the longer the abstinence is, the more
perfit they thought the Fast to bee. Fourthly,
this conclusion is acknowledged by our Adver-
saries of the Romish Church. For though they
defend the loosenesse of their Church, which
permitteth them on Fasting-dayes to take their
dinner at the vſuall time; yet they confess, a *That*
by how much later the honre of our eating is, by so
much our Fast is the better: and that they know well
enough, that the Fast is so much the more perfit,
by how much the refecition after it, is the longer pro-
tracted.

4. The vſuall time of abstinence mentioned in
Scriptures, in an vſuall and ordinary Fast, is the
space of one whole day from morning till night.

V Thus

a *Quod quis ter-
dins distulerit, et
melius ieunare
indicandum est.*
Valer. Regi-
nald. prax. fori
penit. l. 4. c. 13.
num. 158.

*Quantò plus
tardā bordā com-
eduntur, melius
ieunatur. Ca-
rietan. v. Ieiun.
pag. 120.*

*Neque ignorant
Catholici ieuni-
um tardio esse
perficiunt, quan-
to diutius refe-
ctio sine carne
differtur. Bellar.
de bon. oper.
in partic. l. 2.
cap. 2 pag.
107. 2. B.*

b Judg. 10. 26.

c 1 Sam. 1. 12.

d 2 Sam. 3. 35.

^a Buxdorf. Synag. iudaic. cap. 35 pag. 458.
Toital in Matt.

4 q. 11. Azor.
Part. 1. 17 cap.
11. q. 1. pag 563.
vol. 2.

Thus it is said of the children of Israel, ^b that they wept, and faste before the Lord, and fasted that day vntill even: and of David and his men, ^c that they fasted vntill even for Saul, and for Jonathan. And of David, when he mourned for Abner, that hee would not bee perswaded by the people to eate meat, while it was yet day, but sware, saying, ^d So doe God to mee, and more also, if I taste bread or ought else, till the Sunne bee downe. An so elsewhere. And according to this custome it is obserued of the Iews, that euer since, they haue kept their Fast, ^e till the Starres appeare in the Firmament. And lesse time of abstinence then this, I nowhere finde vsed in Scriptures.

5. In the Primitive Church I finde, that in the beginnning they fasted till six of the clock in the afternoone, or till sun setting, which in common estimation is about six of the clock. For that is the most indifferent time, to measure the evening by, & the most proportionable to the whole yeere, and most answerable to the custome of Gods people in the old Testament. For there was not such difference betweene the day and the night among the Iews, as is among vs. For in Iurie, the shortest day had tenne houres, and the longest night but fourteene. Whence it followeth, that for the greatest part of the yeere, the sun did set much what about six, either not long after, or not long before it. And when the greatest inequality was, as in the depth of winter, it did set at five of the clock, and in the height of summer at seven. And therefore the most equal time to measure the end of

of the day or the sunne setting by for all the yeere, is six of the clock. And that I take to haue beeene the vsuall time, about which both the Lewes and the ancient Christians did breake off their Fastes. But afterward Christians began to abridge the time of the abstinenſe, and to ceaſe their Fastes, at leaſt many of them, about three of the clock in the aſternoone. Which *Azorius* imputeth to decay of zeale even in those better times; and I will not deny but it might be ſo in ſome part: albeit perhaps another reaſon may be conceiued thereof beſides, namely the multitude of their Fastes, which at that time were frequent, especially among the religious ſort, who gaue themſelves to deuotion. For they, ſaing ſundayes and festiuall times, were vſed to fast euery day: and it might ſeeme perhaps too much ſtrictneſſe, in ſuch continuall ſort, to endure ſo long abſtinenſe: and therefore though in Lent time, and vpon other daies of more ſtraiete discipline, they vſed to fast vntill night; yet ordinarilie they broke off their Fastes three houres ſooner. But if it were decay of zeale in those former Christians, that they ceaſed their Fastes before night; then it muſt needs be an extinction of zeale in the Roman Church, who breaketh her Fast at the uſuall time of eating, or rather doth not keepe any Fast ſo long.

And now out of all this, wee haue in the geneſall this cleare and manifest conclusion, That though no precise time for continuance is preſcribed in Gods Word; yet the continuance of a Fast, without eating or drinking vntill euening, (which by

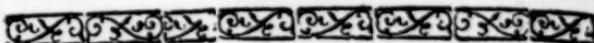
*a Tepescente feſ-
ſim vetere illo
feruare, ſeptum
eſi ſolus ieniuū,
priuō quidem
antequā ſol ſe-
cid ret, demide
uero eſtā paucis
horis ante ſolus
abſeffum. Azo.
par. 17. c. 11.
q. 1. pag. 563,*
564.

common estimation is held to bee about six of the clock) is approued of in Scriptures, and was practised by the ancient Christians, and commended of all: and that the shortening of this time, was from decay of devotion. And therefore if wee would take a safe way, and that which is best approued of all, we must continue our abstinence on our fasting dayes, till night; without eating or drinking any thing before that time; vnlesse infirmity or some other necessary cause do require refreshing sooner. But more particularly, we may from the former discourse gather and obserue these things following.

1. We may see, that the Fast of Protestants, which is continued in perfect abstinence from all meate and drinke till the euening, is more agreeable to the custome of Gods people in former ages, and is in it selfe, a better and more perfect Fast, then the Fast of Papists is, *even our Enemies being Judges*. For they praise it for a better Fast, which hath the longer abstinence: and we fast till night, whereas they do not so much as forbear eating till mid-day.

2. Wee may see, with how little God is contented at our hands, in respect of that which Christ performed for our sakes. For abstinence for the space of one day is accepted of God, for a good duty of humiliation; but Christ our Lord fasted *forty daies and forty nights* for the furthering of our saluation. And yet whereas Christ performed all this for our sakes, we think it too much to doe this little for his sake. Nay, as the Iews were weary

weary of the Sabbath day, and times of Gods ser-
vice, and said, ^a When will the new moone be gene, ^a Amos 8.5.
and the Sabbath, that we may set forth wheat? And
againe, ^b Behold, what a wearinesse is it? say they. ^b Mal. 1.13.
And ye haue snuffed at it, saith the Lord of Hosts. So
we may finde men, that when they come to heare
a Sermon, are weary of hearing, and wish that the
Sermon were ended before the time: and when
they come to Church-Seruice, are weary of pray-
ing, and wish that the Seruice were ended before
the time: but especially if they undertake an ho-
ly Fast, are sooner weary of the Abstinence, and
wish that the fasting day were ended before the
time. But a good Christian for discouering of
his owne corruption, should take notice of this in-
equality betweene Christ's sufferings for our sakes,
and our suffering for his sake. And if the flesh grow
wearie of hearing or reading or praying or fasting
for a conuenient and requisite time; he should
check himselfe with the example of his Sauiour,
and say to himselfe: But *my Lord and Master*
preached all day, and prayed all night, and fasted ma-
ny dayes and nights together for my sake; and shall
I grudge to spend one houre, or one day in his ser-
vice, and for his Names sake? The religious soule
that shall thus now and then checke his owne dul-
nessse, will by the meditation hereof gaine more
seruour in Gods seruice.



CHAP. X.

What we are to think of the Fast of Lent.

LHe Church from the beginning hath beene accustomed to keepe an annuall Fast every yeare, commonly called [*Ieiunium Quadragesimal*,] the forsie daies Fast; because it was continued about that number of daies, and was occasioned by this *forty daies Fast* of our Sauiour. Concerning which *Quadragesimal* or forty daies Fast, knowne among vs by the name of *Lent*, or *Lent Fast*, haue beene divers opinions of late yeeres, as there were divers customes in keeping of it in former times. For some haue magnified it too superstitiously, placing Religion in outward things onely; wherein the power of godlinesse could not consist: and others haue scrupulously condemned all vse of it, thinking that it could never be well vsed, which they had seene so much abused. In respect of which difference of opinions, as also and especially, because it is so proper to the argument in hand, and hath such reference to the words of the Euangelist, which I tooke for my ground; I thought it not vnsit in the last place to enquire into the nature and condition of this *Lent Fast*, that amidst different opinions, we might know what to think. For which purpose I haue proposed to my selfe these 5 things

to bee more particularly considered of.

1. Who was the Author of it, and from whence the institution of it came.
2. How and in what sort it was kept in the ancient Church.
3. What good uses it then had, or now may haue among us.
4. Why choyse was made of this season of the yeere for this Fast.
5. What relation and what dependance this forty daies Fast of Lent hath on Chrits Fast of forty daies in the Wildernesse.

I. The first thing is, Who was the Author of it, &c. Answ. I finde three speciall opinions concerning this point.

1. The first opinion is, that the Fast of Lent is of *Divine institution*, either appointed immediate-
ly by Christ himselfe, or else ordained by the A-
postles with authority and by the commandement
of their Lord and Master. ² Of this opinion are
many Popish Writers: and to this purpose some
of the Fathers speeches are alledged, but their
meaning is not that, which at first sight it may
leeeme to bee.

2. The Second opinion is, that it is of *Aposto-
licall* but not *Divine institution*. They meane that
the A-
postles did ordaine Lent-Fast, as being in
their iudgements a wholesome and most conuenient
order, but not as being any commandement

§. I. By whom
the fast of Lent
was instituted.

^a Dominus me-
per familiis suis
Apologetus per Spi-
ritum S. id est
instituens, ut di-
ficiens verbum hu-
iis abstinentia
praeceptum popu-
lo christiano
proficerent.
Pisan. de Abst.
cap. 9. pa. 138.
v. Filesa. de
Quadrages. 1.

Ant. Liring. tom. 2. Sabb. post Cineres, pag. 117. &c. & Azor. p. 1. lib. 7. cap. 11. q. 1.
Lindar. nro oget. p. c. altera cap. 56. pag. 338. Ioseph... ngleis in 4. sentent. de leuino,
q. 3. diffic. 3. pag. 3. 2.

received

b Non fuit datum
subsequentibus
temporibus, sed
ab ipsis Apostolis
initio nescientia
Ecclesiæ, &c.
Val. Regional.
Prax. fori pœ-
nit. 1. 4. cap. 12.
nu. 129. p. 148.
v. et Vafq. 10. 3.
in 3. Disp. 21. 3.
nu. 4. pag. 444.
2. Ioh. Medina
Cod. de Ieiun.
quest. 2. pag.
328. Lefl. de
Ieiun. & Iure.
1. 4. c. 1. Dubi-
tat. 5. nu. 29. &
seqq. pag. 72.
3. Filiuc. Tract.
27. part. 2. ca. 5.
nu. 77. 78. &
nu. 95. Bell. de
bo. oper. in par-
tic. 1. 2. cap. 14.
Stapl. prompt.
Cathol. Do-
min. 1. Qua-
drag. pag. 84.
85. Tof. Mat.
4. q. 18. Bartrad.
to. 2. I. 2. c. 2.

pa. 61. Beerlyn. pro np. part. 3. in festo Cinerum, Text. 3. Azor. part. 1. 17. c. 11.
c. Collat. 21. c. 30. d Fest. Homm. Disp. 69. nu. 4. p. 469. Kem. Exam. par. 4. de
Ieiun. tit. quomodo vetus Eccl Ieiun. &c. pag. 125. Nicol. Vedel. Exer. 10. in Ignat.
epist. ad Phil. c. 3. nu. 11. pag. 60. & nu. 19. pag. 67. e Antiquissimam esse huius
temporis obseruationem aemis non agnoscit, nisi prorsus imperitus si Hilloviorum, & antiquis
Patiens nonquam viderit. Certe Telephorus — circa annum Domini 139 huius mentionem
facit, tanquam vate se — in Ecclesiobseruati. &c. Zanch. de Redemp. in 4. Praecepte de
Quidagel. temporis sanctis. pag. 63. 3. col. 2.

pointed

pointed or obserued by the Apostles of Christ, as any Rule or Order agreed vpon by them for the vse of the Church. My reasons are.

(1.) Because no man, who liued in their time, or within that age, doth say it, nor can any other tell, which of them, or in what manner, or with what instructions they either ordained or obserued it. And to say, that therefore it is of the Apostles institution, because no other Author is knowne, is a conjecture that many faile vs.

(2.) Because the Fast of Lent was anciently obserued in diuers Churches and Countries after a very diuerte and different maner. For first, there was a difference in the number of weeekes appoyned for this vse: some obseruynge eight weeekes, some seuen, some six, and some, as we now doe, six weeekes and foure daies. Secondly, there was difference in the fasting daies of Lent: for in the Easterne or Greeke Church they fasted every day, saue Saturdaie and Sunday: in the Westerne or Latin Church, every day, except Sunday only: and in other places were other differences also as *Filefacus* hath noted in diuers Chapters of his booke of Lent, to which he therefore giueth this title, *De Quadragesima varia et multiplici Obseruacione*. Now if there had been any set order agreed vpon by the Apostles for the practice of the Church, in all likelyhood, there could not haue beene such variety in so short a time. It may be, I deny not, that the Apostles, who were frequent in fastings, (as S. Paul speakeþ of himselfe, 2 Cor. 11. 27.) did vse it at this time more frequently and for

^a V. *Filefacus* de
Quadragesima cap. 2
& seqq. v. etiam
Vedel Exerc. 19
in Ignat. ep. ad
Philip. cap. 3.
nu. 11. & seqq.
& D. Feaſt in
his Handmaide of
Deuotion, of
the ſecond edi
tion, Suppart.
4 pag 525, 526.
&c.

longer time, then at other times of the yeere; because they were now occasioned to remember the sufferings of their Master, and anon after to celebrate his Resurrection. And this practice might perhaps give occasion to the Churches abroad, to take example by them, and to celebrate a more solemne and longer Fast at that season; but with such different obseruations and facions, as vsually falleth out among sundry nations and companies, when all agree in one end or maine work, but haue not the same Rules to proceede by, prescribed vnto them. But if this be supposed, yet still I say, that it is not certaine, that the Apostles did eyther institute or obserue a Lent Fast of *forty-daisies*, such as is now vsed in the Christian Church.

3. *Porpos.* There is no reason to imagine, that the Fast of *Lent* was any precept of Christ, either deliuerned by his owne mouth, or giuen to the Apostles by inspiration or otherwise. And for this my reasons are two.

1. My first reason shall be the same with that which S. *Augustine* vsed in the very like case. Hee disputing of the *Saturdaies Fast*, against one who vrged the necessitie of it, concludeth or reasoneth in this manner: a (saith hee) hauing in my minde revolued the *New Testament*, do finde that Fasting is commanded in the Writings of the *Euangelists and Apostles*; but on what daisies men ought not to fast, and on what they ought, I no where finde it determined, by any commandement of Christ, or of his *Apostles*. [*Atque per hoc sentio, &c.*] And for this cause I think that there is no such necessity in the

a Ego in Euangelicis & Apostolicis literis, to quae instrumen-
to, quod appellatur *Testamentum nouum*, animo id
revoluens, video
praeceptum esse
ieiunium. Qui-
bus autem die-
bus non oporteat
ieiunare, &
quibus oporteat,
praeceptio Domini
vel *Apostolorum*
non inuenio defi-
nitum. Ac per
hoc sentio, &c.
August. Epist.
86. ad *Caſulani*.
pag. 132. C.

the Saturdaies fast; otherwise than as the orders and custome of every Church do require. In which dispute of that learned Father, I consider two things for my purpose. 1. I note his Assertion; *It is not found to bee appointed or commandanted in the Writings of the New Testament.* Secondly, I note his conclusion, which hee inferreth hereupon; [*Atque per hoc sentio, &c.*] And therefore I thinke it no precept of Christ. And so I may reason in this case; Let a man reade all the Writings of the Apostles and Euangelists, and he shall no where finde, that the Fast of Lent was appointed by the commandement either of GOD, or of Christ, or of his Apostles. [*Atque per hoc sentio,*] And therefore I am of opinion, that it is no commandement of Christ.

2. My second reason is, because there is no prooфе that may perswade vs, that this institution was Christs precept. For all the reason that is brought for this purpose, so farre as I can learne or obserue, is onely this, because some of the Ancients say, that it was appointed by Christ, or by Almighty God. But they who speake thus, do not meane that which these men would haue who alledge them. For ^a *Bellarmino* confesseth of three of the chiefe of them, namely, *S. Hierome, S. Ambrose, and S. Augustine*, that they are to be vnderstood of Christs Fast and example, because he *fasted forty daies*; and not of any precept of his, as if hee had commanded it. And other ^b Writers of the Roman Church say the like of other Fathers, and conclude, that their sayings

^a *Quamvis Ambrosius, Hieronymus, & Augustinus intelligent, Quadragesimam a Domino indicat non verbo, sed exemplo, &c.*
Bellar. de bon. oper. l. 2. c. 14.
§ Adde quod non.

^b *Azor. Insti. l. 7. cap. 12. q. 1. pag. 566, 567.*
Leff de lusit. & lure. l. 4. c. 2.
Dubit. 5. n. 31. pa. 73. *Filluc. Moral. quæst.*
Tract. 27. part. 2. cap. 5. n. 78.
pa. 285.

do not proue this to be any Diuine precept : but that when they say that *Lent*. Fast was of Gods appointing , wee must vnderstand their words thus, that they meant to say, that it had some ground in Scriptures, in that *Moses* and *Elias* and *Christ* did fast forty daies, or to like purpose. And if this be all, then the Fathers do not say that Lent was of Christs institution, or was appointed by any command of his. And, other prooфе than this, there is none that I know of, so much as tendered vnto vs.

The conclusion then of all is, that this *Fast of Lent* is of very *ancient* obseruation, but not of *Diuine* or *Apostolicall* institution : for ought that yet hath beene proued.

§ 2. How and in
what sort Lent
was kept in
the ancient
Church

II. The second particular to be inquired into, is, How and in what sort Lent was kept in the ancient Church. And for answear hereto, my meaning is not, neither is it necessary, to enquire into all the severall customes and orders that were vsed among them, which were an endlesse and needlessle piece of work : but onely to note the extraordinary zeale and devotion, which they vsed at this time more than at other. And that may be seene in foure things especially.

1. In the length and continuance of their Fastes. For whereas at other times in the yeere they fasted one or two or three daies in one weeke, and seldome oftner or more ; in the time of Lent, for the most part, they vsed to fast either six or five daies together, and that for diuers weekes one after another, without intermission. And secondly,

^a Antiquit.
Liturg. 10. 2. in
seriam 6. post
Cineres. p. 104.

secondly, those which at other times did break off their Fast at three of the Clock afternoone, in the time of Lent continued their abstinenſe till evening or Sun-set.

2. In the hardnesſe or meanness of their fare, when they did eat. For on thole dayes, ^b when they did not fast (as on Sundayes and Saturdayes) they did take both their dinner and ſupper; and on their fasting dayes, after abſtinenſe all day, they refreſhed themſelues at night: but ſtill their diet was both ſparing and couſe; ſuch as Daniel vsed in his Fast of three weekes. For as hee ſaith of that time, ^{*} I ate no pleasant bread, neither came flesh nor wine in my mouth, &c. So theſe ancient Christians during the time of Lent, did forbear flesh and wine and ſtrong drinkes, and all nouriſhing and pleasant food. Yea, ſometimes they contented themſelues with a dry feeding of bread and ſalt, and ſome few hearbs or dried roots.

3. In ^c the ſtrictneſſe of discipline, and ſeveri- tie of punishment which then they exerciſed for correcting of ſinne. ^d For if a man had falne into ſome foulē crimes, they vsed on the firſt day of Lent, (which they called [Caput Ieiunij] the beginning of the Fast) to enioyne him publicke penance, ſuch as the fault did ſeeme to require: and then, after his penance ended, their manner was, vpon the humiſhation and ſubmiſſion of the peni- tent, on Maundy-Thurſday to receive him into the peace and communion of the Church againe. And as for other Christians, whose life was not ſpotted with any noted and open ſinne, yet they

^b v. Antiqu. Li-
turg. 10. 2. in fe-
riam 6. post Ci-
neres. p. 106.

^{*} Dan. 10. 3.

^c Sol. one tempus
aduenit quod am-
plius, quam per
annum cetera ſu-
bit, nos orationi-
bus atq; iejunis
animam humilia-
re, & corpus ca-
ſigare commen-
at. Aug. de di-
uerſ. Serm. 74.
cap. 1. pag 498.
B. & cap. 6. Ex-
hortor ut quoti-
diani iejunis,
largioribus &c. e-
molynis, ſeuen-
tioribus orationi-
bus Deum propi-
tietis.

^d Antiq Lit. 10.
2. in ſeria 4. Ci-
nerum. p. 49. &
ſeqq. Fileſac. de
Quadr. cap. 12.
and 15. Booke
of Common
Prayer, in the
beginning of
the Communi-
cation.

also exercised themselves in the practice of strict discipline, as in examining their consciences, and amercing themselves for their sinnes, and refraining their vsuall delights and recreations; and all with more strictnesse and severity than at other times they were accustomed to vse.

^a Omne vite nostra tempus stadium quoddam debemus putare virtutum, & ad certe leste brachium tota virtute contendere. Sed hoc praecepit in Quaeragessima diebus in plenum est, qui abstinentiae et ieiuniis dedicati tantum nobis ad virtutem animi conferunt, quantum & de corpore voluntatem decerpunt. Aug. de Temp. Serm. 64. Dom. 1. Quad. p. 231. D.

^b Parum religiosus alio tempore demonstratur, qui in his diebus religiosior non inueniatur. Leo Ser. 2. de Quadr. p. 82. & Serm. 3. in princ.

^c Sicut alio tempore impediunt mundi delectus obligator, vel in diebus sancta quadragesima, in Domini lege, sicut scriptum est, die noctuq; m: distemur. Aug. de Temp. S. 56. p. 226. B. & Ambros. Ser. 15. in die Cinerum. p. 33. B. ^d Sicut tempore missam vel vindemiarum, unde caro nostra possit sustentari, colligitur: ita in diebus Quadragesime, quasi in spiritali vindemiarum vel missarum tempore, unde anima nostra in aeternum possit vivere, congregetur, &c: ibid. G.

ENCL.

ther. And elsewhere he telleth vs, that *in these fortie dayes we should prouide food for our soules for the whole yeere, by fasting, reading or praying.*

In conclusion then it appeareth, that the Ancients did spend their Lent in all strict religious obseruances, in great abstinence, in much repentance, and in the exercise of all holy duties. And therfore *Zanchius*, a diligent Reader of antiquity, saith that according to the godly appointment of the ancient Church, the fauful are then more then any other time, stirred up unto repentance by fastings, and prayers, & hearing of the word, & other religious exercises.

This was their manner of spending their Lent in ancient time, which if it had beeene in like sort practised in after-times by them, who boast of *Abraham* to be their Father, and make claime to be the childe of the Catholick Church, they had not brought such a scandall vpon this holy discipline, as in these latter dayes they haue.

III. The third thing to be enquired concerning Lent-Fast is, What good vses it had among those Ancients, and might haue among vs, if we did follow their example. And hereto mine answere is, that the generall vse of this institution was, that the people of God might haue a *solemne and speciall time* of the yeere, wherein they might in a more speciall and more exact and deuouter manner take account of their liues, and reckon with their soules for the yeere past, and amend whatsoeuer defects they had incurred, and performe all such seruices as might both correct the errors of the yeere past, and fit them for all holy duties for the yeere to come.

^c *Ideo fratres carissimi, in iis quadragesinta diebus, quos totius anni cibaria anima nostra, jejunando, leendo vel orando prouide debemus.*

Aug. Ser. 55. de Temp. p. 226. C.

^d *Tempus expia veteru Ecclesie ordinacione continuatum, in quo fideles diligenter, quam illo a iis tempore, tum ieiunio, tum precibus, tum auditio verbi, tum aliis piis exercitiis, ad penitentiam excitantur.*

Zanch. de Redemp. in 4. precept. pag. 634. col. 2.

^e *§. 3. What good vses there may be of Lent-fast.*

comes. And this practice might be of great use for all those that should use it accordingly; and that in diuers respects.

1. Because there may be some publick offences committed by the body of the Church, either in the omission of some common duty, or in their neglect of gouernment and discipline, or in the mis-ordering of the publick State. And for such sinnes as these, it is very reasonable, that as the whole body hath sinned, so the whole body should sorrow and repent, and by their ioynt humiliation and submission seek reconciliation and pardon. For which purpose we may reade, that God did not onely appoint the Priest and the Prince and the people to bring sinne-offerings for their errors; but enioyned also an Oblation for the *Community* or body of the Church. *If (saith hee) the whole Congregation of Israel sinne through ignorance, and the thing be hid from the eyes of the Assembly, &c. When the sinne which they have sinned is knowne, then the Congregation shall offer a yong bullocke for the sinne.* In which passage we may note two things. 1. That besides the sinnes of particular men, there might be some sinnes of the whole *Community*: sins which were properly neither the sinnes of the *Priest*, nor of the *Prince*, nor of the *people* alone, (for of all these hee had spoken before, and had appointed them their severall sacrifices & oblations for their atonement) but sinnes they were of the whole *Congregation*. As for example, saith *Tostatus*, when some Ceremonie or duty was neglected by all, and not noted or questioned by any. Or 2. when the body representative

Leviticus 4, 13, 14.
&c.

sentative, they in whom the chiefe gouernement rested, did commit some error against Gods Law, either in making, or in executing, or in neglecting of publick Laws, or in any other miscarriage about the publick State. And such slips as these may easily be committed by the Congregation or Communarie of the Church at this day. Secondly note, that when such offence was committed, God appointed, that as the whole Congregation was guilty, so the whole should ioyne in the sinne-offring. And so it is requisite, that for the common sinnes, which escape the body of the Church, the whole body should ioyne together in one, and haue some appointed time, in which by their ioynt repentance they may obtaine common forgiuenesse. For which purpose the time of Lent might serue most conueniently: it being the time in which the whole Christian Church in all Countreys, did vse publick humiliation; and in which Kings and Nobles and people did ioyne in exercises of fasting and sorrow. Which course of humiliation if Christian States and people had vsed accordingly, then I doubt not, but many Churches and Common wealths might haue stood firme and in a flourishing estate, which now are ruined, or possessed by the Enemy; because they did not prevent Gods Justice by their open and publick repentance.

Secondly, there might be good vse of this institution of Lent for the former purpose, because in the compasse of a yeere, there may happen many faults and distempers in our soules, which are not discernable in the space of a day, or a weeke, or a moneth.

moneth. Euery man findeth by experience in his houses and dwellings, that if hee view them at the daies or weekes end, he shall many times perceiue but small difference; but after a yeere or more hee will spy some defects, which at the beginning of the yecore they had not. And so in his clothes, and the vessell of his house, after so much space of time, he may see decay in the one, and rust in the other, though hee could not obserue any such change in the euening from that which they were in the morning, or at the end of the weeke from that which they were at the beginning. And so euene religious mindes, though they fall not into some notorious sin, which sheweth it selfe at the first view, yet they may decay in the ferverour of their zeale,

*Quidcum carnis fragilitate au-
stior obseruan-
tia relaxatur,
dumq; per varias
actiones vita bu-
ius sollicitudo dis-
tenditur; necesse
est de mundano
paluere etiam re-
ligiosa corda for-
defere; magna
Divina institu-
tio salubritate
pronuntiatur, ut
ad reparandam
mentium purita-
tem quadraginta
nobis dierum ex-
ercitatio medec-
tur. &c. Leo Ser.
4. dc. Quadrag.
pag. 87.*

^a or gather some soyle or filth of worldliness, or fleshly delights, or such like distemper, which is not to bee discerned till after some space of time. And for amending of such insensible decay of holinesse, this time would bee fit, if it were vsed with that obseruance of discipline, which in ancient time was vsuall.

3. There may be vse also, because in a matter of so great importance as is saluation and eternal happiness, besides the ordinary care, for which a Christian hath opportunity and liberty every day; some more speciall time, to be employed with more exact diligence, may bee very conuenient at the least, if not altogether necessary. For thus we see in trading and house-keeping, men think it not inough, to booke vp their expences and receipts euery day, nor to take account of their successe at the weekes end;

end; but besides that ordinary care, they vse once in the yeere to cast vp their shoppes, and compare their books, and take a generall view of all that hath past before in the yeere: that so they may correct their errors, and supply their defects, and better their whole course of living for the time to come. And the like care scholemasters take with their scholars: for besides their daily and weekly exercises and examinations; once in the yeere they do lightly exact of their scholars an entire repetition of all their Grammer rules, that by disuse they do not decay in the grounds of their learning. And thus in matters of the soule, God appointed the Iews one speciall day in the yeere, wherein (ouer and aboue their ordinary exercises of Religion, vsed at other time) they shoulde wholly intend the sifting of their soules, and shoulde in a more exact manner exercise the works of repentance and humiliation, and chasteisement for their sinnes. And so the Christian Church, beside all their other instructions and exercises for that purpose, which happen euery day in one kinde or other, hath more-ouer appointed a set and solemn time in the yeere, to celebrate the memory of Christis birth, and circumcision, and of his death, and resurrection, and ascension into heauen, and such like other mysteries of salvation. And so in like manner, it will bee a very profitable course for Christians, if they haue a set and solemn time of the yeere, for the more exact & perfect examination of their consciences, and afflicting of their soules for sinne, and the quickning of their zeale for Gods service. And for

Leu. 16:19,34:

this purpose the institution of Lent, as it was vsed by the ancient Church, is most proper and most profitable.

Now out of these two last points layed together, wee may learne not to esteeme and think of the ancient institution and vse of Lent, according to the new obseruatio of it in the Church of *Rome*. For if we looke vpon it according to the intention & practice of the old Christian Church, we cannot choose but think it to be a chiefe time of devotion, and such a pra&ice of holy discipline, as may season mens mindes for all the yeere after. But if we looke vpon it according * to the doctrine and practice of the Roman Church, wee may then iustly think it a superstitious foppery ; as many of the Worthies and learned Writers of the reformed Churches haue spoken and written of it. Which speeches of theirs, because they may seeme sometimes to involve the ancient Fathers & the nouell Doctors of the Roman Church in the same condemnation, and haue therefore gitten occasion to the *Romanists* to declaime against our Churches, as if they condemned all the ancient Fathers of superstition in their allowance of this Lent-fast : it will not bee impertinent, if in this place, I add a few words more for the defence of our Churches Doctrine. Whereas therfore our Aduersaries say, and that with great and loud outcries, that we and our Churches do not only condemne all *fasting*, and in particular this *Fast of Lent*; but that we do withall accuse all the old and purer Churches of Christ, as being superstitious in their vse of these Fasts; mine answere is as followeth.

First,

* See the Epistles Fast.

First, for forreigne Churches beyond the Seas, which haue abolished the vse of Lent. Fast, I say they may haue as iust or reasonable a defence for their doing, as the Church of Rome hath for her doings about some other Fasts. For it is acknowledg'd by her owne children, that *the Fast of Wednesday and Friday euery weeke, was commanded from the very times of the Apostles*, and yet is now abrogated in the Church of Rome, by a contrary custome, and is left at mens free choyse and libertie. And if it bee lawfull for them to abrogate that old Law of Fasting on Wednesday and Friday, vsed from the Apostles time, onely because custome growing out of negligence and decay of zeale, hath brought a disuse of it: then it cannot be iudged sinfull and inexcusable in these Churches, which out of consideration to auoid Popish superstition, did abrogate thole Laws of Lent-fast, which Antiquity had formerly obserued.

Secondly, for our owne Church at home, shee in her publique Liturgy ^b hath allowed the old discipline of Lent, and doth wish the restoring of it. And diuers learned Writers ^c in our Church, of good note and great learning, haue defended the holy vse of it in their writings. And if any priuate men among vs haue condemned all vse of Lent-Fast, it is their private opinion, not approved by our Church. And therefore as themselues will not answere for every incommodious speech that hath fallene from the lippes or pennes of any of their Writers; no more ought they to charge our Church with every such saying that any pri-

^a *Ieiunium quartae & sextae feriae iam inde ab Apostolorum temporibus in praecipuo positum, consuetudine abrogatum esse, & arbitrio nostrorum reliquum. Reginald. Praxis. fori. Partit. 1.4. c. 12. Sect. 3. p. 146. num. 133.*

^b *Booke of Common-Prayer in the beginning of the Communion.*

^c *Field of the Church. 1.3. c. 19. Hooker Polit. 1.5. num. 72. Morton Appeal. 1.2. c. 24. Boys on the Epistle for the first Sunday in Lent. Sir Edm. Sands Fealty in his Handmaid of Devotion. Relation num. 10. fol. 6. pag 1. and others.*

uate Doctor of her profession hath vttered.

Thirdly, If any Diuines in the reformed Churches haue vttered any thing to the prejudice either of fasting in generall, or of this Fast of Lent in particular; they looked vpon it, as they then saw it practised: and finding it full of superstition in the Church of Rome, they speake of it, as they then found it among them, who magnified it so much. And therefore *Zanchius* his *Apologie* is, ^a They cannot iustly accuse us, that we do condemne Lent, which is so ancient in the Church, and was received and approued by the holy Fathers. We condemne not that Lent, which the ancient Fathers did obserue without superstition; but this new one which the Romish Bishops haue profaned with a thousand idolatries and superstitions. But if any haue condemned all set fasts, and this of Lent among the rest, as being superstitionly vsed euuen by the Ancients (as Iome, I confess, haue done,) they were moued to that violence, out of their hatred to the Romish superstitions. And therefore wee may thank the Church of Rome for the contempt or dislike, that Lent hath of late growne into.

Fourthly, The speeches which these learned men haue let fall against these Fasts, were vttered amidst their contentions and controuersies with the Roman Church, and while they were iustly offended with her superstitions. And in such a case, it is not strange, if men bending themselues against the present errors, do sometimes at vna-wares runne too farre the contrary way. To this purpose wee reade in the Ecclesiasticall History, that

^a Non possunt iure nos accusare, quod damnemus Quadragesimam, tam antiquam in Ecclesia, & a sanctissimis Patribus receptam atq; probatam. Non enim damnamus quam veteres Patres obseruarunt, sine superstitione; sed hanc, quam ipsi Pontifices milie, idololatriis et superstitionibus profanarunt. *Zanch.* de Redemp. in 4. precept. pag. 636. col. 1.

that ^a *Dionysius Alexandrinus*, an Orthodox Father, bringin too eagerly against *Sabellius*, did ynwittingly sow the seedes of *Arianisme*, and gaue the first occasion to that heresie. And in this sort they of the Church of Rome do sometimes excuse the ancient Fathers for their harsh speeches. ^b *Stapleton* saith, that wee must put a difference betwene those sayings of the Fathers, which they did deliuer positively and assertiuely in a composed Treatise, and those things which they wrote in their disputationes against some aduersary. For in such case, (saith hee) it is easie to exceede measure, and so goe beyond the boundes of truth. And ^c *Sixtus Senensis* noteth, that the ancient Fathers were so zealous in defending the Catholique faith, that while they laboured with all their might to overthrow one error, they many times fell into the contrary, or might seeme to fall into it; even as Husbandmen in streightening a crooked sprigge, do many times bend it too farre the contrary way. And thus (saith hee) *S. Austin* writing against the Pelagians, did goe so farre in defence of Gods grace, that hee seemeth

que deducat formam. &c. *Nicéphor.* L. 6. c. 23. ex Epist. *Basil.* M. ad *Maxim. Philos.* quæ extat. tom. 2. edit. *Paris. Gracolat.* pag. 802. & est Epist. 41. inter opera *S. Basil.* ^b *Maximè* distingueda sunt ea, quæ dogmatis & assertive in *Tractatu positivo* docent, & illis quæ contentiose & in certamine contra *Aduersariam* disputando, etiam in materia fides pronunciati. *Ab hoc enim posteriori* gene^{re} dictiorum nulla testimonia sumenda sunt, quia facile continet in talibus modum excedere, & veritati lineam transgredi: ut de *Origine* notat *Albanus*, & de *Gregorio* notauit *Basilius*. *Stapl.* *Relect. Contr.* & q. 4. in *Explicat.* pag. 831. ^c *Ardebat* veteres illi tanto sincera pietatis & catholicae defensionis ardore ut dum unum errorum omni virium conatu destruere amittuntur, s^op in alterum oppositum errorum vel deciderint, vel quæda immodo decidisse videantur, agricolarum more: &c. *Sixt. Bibl.* l. 5. in *præfatis.* pag. 328, 329.

^a *Fere enim impietatis istius,*
que tantopere
nunc celebratur,
eam dico, quæ
¶ tū abōdētōv
hus de inēquali-
tate est, quantum
eḡf̄cio, iste pri-
mus sc̄m̄asum
prabuit: non ille
quidem improbi-
atmentis &
sententia, sed
quid v̄bemē-
tis acrisque op-
pugnare Sabellij
vulerit. Quæ
ego comparare
solitus sum inſi-
tori, quæ quin
incutium tenel-
la arborū statum
ſedulo corrigere
ſtudeat, deinde
immodicā at-
traditione p̄ceat,
& modo exci-
dat, plantamque
ipſam in contra-
riam dīversam

to do some wrong to mans freewill. And on the contrary side, S. *Chrysostom* defending freewill against the Manichees, did extoll it too farre with some wrong to Gods grace. And so it is no vnpardonable error, if some learned men among vs, or in our Churches, haue in hatred to the superstitions of Rome, spoken too harshly of the deuotions of elder times. And this shall suffice for answere to this accusation or calumnie of the Romish Doctors.

¶ 4. Why this time of the yeare was chosen for Lent.

¶ 4. The fourth question concerning this time of Lent, is, Why this time of the yeare was made choyse offor this purpose.

Answe. I finde many reasons given by diuers men. But of those many, the greater part may seeme to haue beene inuented after the institution of Lent, to shew the *congruity* and fitnesse of it. The true reasons, which I think did moue the Church at the beginning to ordaine this time of humiliation, were onely but two of them.

Of the former sort were these and such like.

1. The first is a *politique* reason: and it is, because this time of the yeare is a time of *breede*, and of the increase of creatures; and the sparing of the increase by abstinence and slender diet, might cause plenty and store in the Common-wealth for all the yeare after.

2. The second is a *Physicall* reason, which is, because at this time of the yeare there is most increase of blood in a mans body, and the heate thereof might breed Feuers and hot diseases; but spare diet, especially consisting of fish, and hearbs and

^a *Filliue.*
Tractat. 27.
cap. 5. part. 2.
q. 8. num. 97.
pag. 187.

and rootes, &c. will serue to qualifie the blood, and to bring it to a right temper.

3. The third is a reason of *allusion* to the season of the yeere. For ^a now fields and gardens, trees and hearbs, and all vegetables doe sprout and flourish and grow: and so with the season of the yeere, Christians should haue their spring of grace, and be now more plentifull in all good duties & offices of Religion. Againe, now men plow and harrow and breake the clods of the ground, that it may be fit to receiue seede, and to bring forth a plentifull increase: and so men being admonished by the course of nature, should now take occasion to ransack their consciences, and humble their soules, and chasten the whole man, that they may be the more fit to receiue the seedes of grace, and to bring forth the fruits of righteoufnesse.

4. The fourth is a reason drawne from the necessity of *mortification* at this time. For now blood doth most increase, and is most hot and stirring, ^b and the heat of nature is apt to produce increase of lust. And therefore as men in the spring-time do abstaine frome Wine and strong drinks, lest they should breede Feuers and hot distempers in the body: so it is requisite that they should forbeare nourishing meates, and vse abstinence, lest full feeding should breede youthfull lusts and distempers in the soule.

These and such like are the reasons of *congruitie*, which (vnder correction) I think men did afterward inuent, to shew the reasonableness and

^a Hanc Quadragesimam latitudo est nobis Dominus ut huic temporis spatio immorem tatis creaturae nunc concipiamus virtutum germina. — Terra, inditela Quadragesimam, asperitate deponit biem; ego inditela Quadragesimam, asperitatem recicio deliciarum. Illa terra aratria scinditur, ut mundanis sit congrua frugibus; mea terra ieiunis exaratur, ut caelestib[us] sit apta seminibus. Herba segetum renuicit in messem, surculus arboris conatur in fructem, palmes viae pubescit in gemmam. &c. An. brof. Serm. 40. in feria 3. post Dominic. 2. Quadragesima. Pag. 57. C. F. b 1. lenen. in Concord. c. sp. 15. pag. 124. col. 2. E. Fillue. Tract. 27. cap. 5. part. 2. q. 8. nu. 97. Alique.

fitnessse of this constitution : but now the proper reasons, which did(as I take it) induce the Church to appoint this Fast, were these two.

1. Because the time going before Easter, was the time of *Christs sufferings* and passion and death. In those daies it was, that hee was *betrayed* by his Disciple, and *sweat blood* in the *Garden*, and was *accused* and *condemned* and *crucified* and *buried* for our sinnes : which sufferings of Christ are still to be remembred with thankfulness by euery Christian. And because the most expresse remembrance of things past, is at the same time when they were done : therefore this time of the yeere, in which Christ did vndergoe his sufferings, was thought the fittest season in which Christians shoule celebrate the memory of them. For to this purpose it is, that God him selfe, speaking of the day in which hee destroyed the Egyptians, and passed by the Israelites houses without hurt, saith of it, *a This day shall bee unto you for a memoriall, and yee shall keepe it a Feast unto the Lord throughout your generations.*

a Exod. 12.14.

b Verse 17.

*c Exod. 13.3,5,
9,10.*

And a little after, b Tee shall obserue the Feast of unleavened bread : for in this selfe-same day haue I brought your armies out of the Land of Egypt. Therefore shall yee obserue this day in your generations by an Ordinance for euer. And againe, c Remember this day in which yee came out from Egypt, out of the house of bondage: &c. And when the Lord shall bring thee into the Land of the Canaanites, &c. thou shalt keepe this seruice in this moneth. &c. And it shall bee for a signe unto thee upon thine hand, and for a memor-

all

all betweene thine eyes, that the Lords Law may bee
in thy mouth. Thou shalt therefore keepe this Ordin-
nance in his season from yeere to yeere. Where we
may note what God requireth, and why hee re-
quireth it. First, What: and that is, that they
should keepe this day of that moneth from yeere
to yeere, for a Festinall day vnto the Lord. Se-
condly, Why they should doe this at this time:
and that is, because *at this time* God did deliuere
them; and the keeping of this time would be for a
signe of remembrance, and for a memoriall of that
mercy. And for like purpose, ^a *Ester and Mor-
decai* commanded the same daies to bee celebra-
ted euery yeere, in which God had deliuered them
from their danger. And so the Church of Christ
hath euer thought it fit, that the Acts and works
of our Sauiour, which tend to our *Redemption*;
such as were his *Conception, Birth, Resurrection,*
Ascension into heauen, &c. should be celebrated
among Christians about the same time of the
yeere, in which he performed them. For howso-
ever some of late yeares do question whether
Christ was borne at that time of the yeare when
wee do celebrate his Birth; yet the voice of Anti-
quie is, ^b that he was borne the *eights of the Ka-
lends of Ianuarie*, or the *25 of December*, which is
the time that wee keepe holy in remembrance
of his birth. And if the Ancients were deceived
in their account, yet it is plaine that their in-
tent was then to keepe the fast, when hee came
into the world; as thincking this time most
fit for that purpose. And so it is no lesse fit, that his

^a See Chri-
stophe, a Castro
Histor, Declar.
virginis cap. 7.
n. 14 pag. 194.
& seqq.

sufferings and death and passion, should bee celebrated with all thankfulnesse about the same season, in which hee endured them. ^a And the manner in which such sufferings of his may bee most liuely represented and remembred by vs, is, if we passe those dayes in *humiliation* and *sorrow*, whereby wee may bee made conformable to his passion and death: and by which wee may in a good sense be said to fulfill that which Christ did foretell, when he said, ^b *The dayes will come, when the Bridegroome shall be taken away from them; then shall they fast in those daies.* And sure, God himselfe, by so obscuring the Sunne, that contrary to the course of nature it was darkened all the time that Christ was on the crosse; doth teach vs, with what behaviour wee should passe the time of his Sonnes sufferings and death. And from hence I may conclude, in S. Augustines words; ^c *In what part of the yeere could Lent haue beeene more fitly placed, then in that which is ioyned to our Lords Passion and death?*

Secondly, because the Feast of *Easter* was now at hand, and that was the day in which our Lord rose againe from his graue; in which new Conuerts were baptizid in great number, and in which all sorts of men did come in flocks to the receiuing of the Lords Supper. And therefore as the Evangelist saith of the Iews *Easter*, ^d *that was an high day: so it may much more bee said of the Christians Easter, that it is an high day, and to bee kept with all celebrity, and in the most devoutest manner.* And in respect hereof, the Ancients were wont to keepe this Feast, not for one day onely, or for

for three dayes space, as wee now doe, but for a whole weeke together. Yea, and some festiuitie and remembrance of it, they kept for six weeks more, euen till Whitson tide, or the day of *Pentecost*. Now that the great celebrity of this *high day* might bee performed with better deuotion, and more religious reioycing, the Ancient Fathers thought it necessary, that men should be prepared aforehand for the performance of so weighty a seruice. And therefore as the Iews ^a had their daies of preparation before the Passeouer; and as Christians haue their fasting eues to goe before their festiuall daies, that by their former daies repentance they may bee prepared for an holy reioycing the next day after: so the Christian Church did think it necessary, before this great Feast of *Christ's Resurrection*, to appoint some large and solemne time for humiliation and conuersion, that men being prepared by a serius practice of all good duties, they might bee the more fit to pray for the new Conuerts, & to receiue the blessed sacrament, and to praise God for his Sonnes Resurrection, and to passe this holy day with an holy and heauenly reioycing. This reason S. *Chrysostom* giueth. For having first put the question, ^b *For what cause do wee fast these fortie daies?* hee then maketh answere, *Men in times past did carelesly and unpreparedly come to the sacred Mysteries, especially at this time, when Christ did deliuer them. And when our forefathers did see what great hurt men tooke by their carelesse comming; they met together and appointed fortie daies for fasting, for prayers, for bearing the*

^a 2 Chro. 35. 6.
& Ioh 11. 55.
^b *Quam ob cau-
sam, reiunamus,
inquit, per hos
dies quadrage-
ta? Multi quon-
dam temere &
sine iudicio, precipi-
pue verò hoc tem-
pore, quo Christus
ea tradidit, ad
sacra mysteria ac-
cedebant. Quam
igitur intelige-
rent Patres, quā-
tum ex temerario
accessu detrimē-
ti capere ur, con-
uenientes [orve-
dōtes] quadra-
ginta dies ieiuniū,
precum, andisio-
niis verbi Dei &
conuentuum de-
signarunt, ut in
bi diebus omnes
per preces, per E-
leemosynam, per
ieiunium, per vi-
gilias, per lacry-
mas, per confessi-
onē, ac per cetera
omnia diligenter
expurgati, sicut pro
captu nostro [xv]
dissipari tñ
inuestigari]: sū con-
scientia pura occi-
damus. Chry. to.
5. In eos qui Pas-
cha ieinant, ser.
52 p. 709. B. v.
& to. 3, Hom in
Seraph. p. 891. B.*

word and for publick assemblies : that in these daies being purified and prepared by prayers, by almesdeeds, by fasting, by watching, by teares, by confession, and all other holie duties, wee might according to our ability come with a pure conscience. And these, I take it, were the true reasons.

V. The fist and last question concerning Lent, is, What relation this Fast of *fortie dayes* in the Church, hath to that of our Sauour, when he fasted *forty daies* in the Wildernesse.

Answ. To this question there bee three answerares.

1. That our Lord, as himselfe fasted *fortie dayes* in the manner declared, so he appointed and ordained, that his Disciples & the whole Church after him should follow his example, and fast once in the yeere so many dayes as he had done before in the wildernesse. This seemeth to be the opinion of ^a *Coster*, and ^b *Filescus*, and the ^c Author of the Booke called *Antiquitates Liturgice*.

^a *Enchirid. lo. de Ieiun. p. 563.*
in soluione sex-
te obiectionis.
^b *de Quadr. c. 1. p. 392. & seqq.*
^c *To. 2. Sabba-
tho post Cine-
res. p. 117, 118.*

^a *Quidam iun-
ores censemus esse
iure Divino san-
ctum; & id pro-
bant, quia aliqui
veteres Ecclesie
Patres videntur
dognisse, illud esse
iuriu Diuini, quo-
nia Christus qua-
dragesita diebus
& quadragesita
nolibus ieiuniu
seruant. Azor.
Instit. part. 1. l. 7
c. 12. q. 1. p. 566.
col. 1.*

Answ. 2. The second answerares is, that though Christ did not in words giue any such Law, or appoint any such order, yet his bare example doth tye Christians to the like obseruation and practice. Of this opinion some later Diuines in the Roman Church may seeme to be, who (as ^d *Azorius* faith of them) did think that *Lent-Fast was by Divine Law*, because some of the Fathers seeme to say that it was of Gods appointing; for that Christ did fast for *forty daies and forty nights*. But these two answerares haue small shew of probability, and no ground of certainty at all. For all the reason that they alledge,

ledge, is (so farre as I know) onely the authorities of some Fathers, which have not that meaning: as Doctors of their owne Church have endeououred to declare.

Ans. 3. The third answeare is, that neither Christ's precept nor practice doth force or require Christians to keepe a Fast of *fortie daies*, or this which we call our Lent-Fast: but yet the Church did appoint and doth obserue this number of daies in their Lent-Fast, with respect and reference to the like number of dayes that Christ fasted in the wildernesse. To this purpose *Tostatus* seemeth to speake, when he saith, that ^a our *fortie daies Fast* doth not proceede from any precept of Christ, but only from the constitution of the Church: yet it had (saith hee) reasons drawne from this Fast of Christ. And *Stapleton*, ^b The Church (saith hee) doth fast *fortie daies*, after the example of Christ, not simply because Christ did so, but because the Church hath taught vs by his example so to do so. Which words may againe seeme to carry the like meaning.

But it mattereth not what they meane. ^c A reue-
rend and learned Writer in our own Church, hath
delivered the point in much more distinct maner.
He saith three things. 1. That it is very fit, there be
a solemn time, at least once in the yeere, wherein men
may call themselves to an account for all their neglig-
ences, repent them of all their evill doings, and with
Prayers, fastings & mournings turne unto the Lord.
2. That this time of the yeere was chosen as fittest,
both because that herein we remember the sufferings
of Christ for our sinnes, as also for that after this me-
ditation

^a *Dicendum quid hoc non prouenit ex aliquo manda-
to Christi, sed ex solo Ecclesiastico statuto.* *Habuit tam-
en illud causam pendentes ex hoc statu.* *Tostatus in
Mat. 4. q. 18.*

^b *Ieiunat igitur Ecclesia 40. die-
bus ad exemplum Christi, non quidem
simpliciter, quia Christus sic fecit,
sed quia eius ex-
empli sic facien-
dum esse, & in
hac parte eius ve-
stigia sequenda
esse, Ecclesia ab Apostolorum tem-
pore docuit. Stap.
Prompt. Cathol.
Dominic. 1. qua-
drag. text. 1. pag.
591. D.*

^c *D. Field of the Church, l. 3. c. 19
pag. 105, 106.*

dition of Christ's sufferings, his ioyfull Resurrection doth immediately present it selfe vnto vs in the daies following. &c. 3. That for the limitation of the number of daies, men had an eye to Christ's Fast of fortie daies, as to a conuenient direction. His meaning is, that the Church vpon the former grounds being to appoint a number of dayes for this solemne seruice and work of humiliation, did make choice of *forty dayes*, the rather because Christ had fasted *forty dayes* for our sakes. Neither is this without good ground and reason. For first, the very number of the same dayes might serue for a more lively expression and remembrance of Christ's Fast for our sakes. To which purpose God himselfe saith in a like case, vnto the rebellious Iews : ^a *After the number of the daies, in which ye searched the Land, euens forty daies (each day for a yeere) shall yee bear your iniquities, euens fortie yeeres.* In which passage wee may note three things. 1. That GOD did proportion the punishment to the sinne, that it might carry the more lively representation of it. This I gather hence, because hee saith, *After the number, &c.* for that implyeth, that God did regulate the punishment by the offence. 2. That this proportion betweene the sinne and the punishment, consisted in the paritie or equality of the same number obserued in them both. 3. That though there was this proportion and likenesse of the number, yet there was a disproportion and vnlikenesse in the matter of that number. For their sinne was acted in *fortie daies*, but their punishment was to bee suffered for *fortie yeeres* : and yet notwithstanding

^a Numb. 14. 34.

withstanding this dissimilitude in the things numbered, the likenesse in the very number it selfe, did serue to keepe a fresh remembrance of the fact. And so in our Lent-Fast, there is a great difference betweene the manner of Christ's Fast, and of ours; because hee fasted altogether without tasting any thing which wee can no way reach vnto; but do come as farre short of it, as *forty dayes* are short of *forty yeeres*: yet in as much as wee keepe the same number of dayes in our Fast, that hee kept in his; this very agreement in the number, may serue to represent vnto vs, and to keepe a remembrance of that Fast of our Sauiour.

And this may be one reason, why the Church might well make choise of the same number of dayes for their yeerely and solemne Fast, which our Lord had vsed before in his Fast in the Wilderness.

Secondly, the Church might iustly make choise of the same number of dayes that Christ fasted, because the vsing of the same number might serue as a meanes to expresse our affection and loue to our Sauiour. For euuen among men, children that desire to honour the memory of their Fathers, will sometimes say, I will doe this thing, or I will obserue that order, *because my Father or Grandfather was wont to do so before me.* And a kinde man after the death of his friend or benefactor, whom hee doth reuerence and respect, will keepe some customes, and vse some courses, the rather because it was the manner of that man, whom he doth honour, to do so. And finally, all of vs vse to say of them that be in loue, or doe tenderly affect one

A a another;

another ; that they *lone the very ground on which each of them doth tread.* And all this sheweth, that where there is loue and respect, there men do desire to conforme themselues in every manner they may to the actions and behaviour of those, whom they doe affect and loue. And so in this case, the Church might shew loue and respect to her Redeemer, by making choise of that number of dayes for her Fast, which hee had vsed in his. I may then, I hope, not without ground, say, that the Church did appoint *fortie dayes* for Lent-Fast, with an eye to the *forty dayes* Fast of our Sauiour; as willing, and that for good reason, to keepe the same number of dayes, that he had done.

Now out of all this, we haue three Corollarie, which I will add for the conclusion of this whole point.

1. *Coroll.* That our Church hath great reason to wish as shee doth ; that the old *Discipline* of Lent might be restoredagaine. For the thing in it selfe is very effectuall to purge sinne, and work amendment of life : and the time is very fitly chosen, to eonforme vs to the *sufferings* of Christ, and to fit vs for the celebritie of his Resurrection : because hauing purged out the *old leuen* of sin, we may then *keepe the Feast with the unleanened bread of sinceritie and truth* : yea and the very number of daies, allotted for this seruice, is not without some good vse to keepe the fresher remembrance of our Lords tentations and fastings.

2. *Coroll.* That they overshoote themselues in a mis-gouerned zeale, who to crosse the superstitions of *Rome*, do make these ancient fasting daies

the

the vsuall times of their feasting. For in so doing, they do not only shew themselues vnlike to the ancient Christians, whose example it is our glory to follow in their lawfull courses; but they do also without cause obliterate a good memoriall of their Sauiours mercies. I like their zeale in purging out of Popish superstition: but I should like it better, if it were ioyned with moderation and wisedome: such for example sake, as *Ezekiah* & the Priests did vse in purging of the Temple. And that was this,

a They brought out all the uncleannesse, that they found in the Temple of the Lord, into the Court of the House of the Lord: and the Levites tooke it, to carry it out abroad into the brooke Kidron. And when they had thus cleansed all the House of the Lord, then ^b *b* *they brought bullocks, and rams, and lambs, and hee goats,* and offered sacrifices, and performed the wonted seruice to the Lord in his Temple. Where we see, they did not pull downe the Temple because of the superstitions or abominations rather, with wth *Ahab* and the Idolaters of that time had defiled it: but they purged out the superstition, and kept the Temple still for its wonted holy vses. And so it were a commendable zeale, if men would purge the ancient fasting dayes of the Church, and cary out the superstitions with which Popery hath defiled them, and cast them into some riuer, or rather into some sea, that they may never appeare any more in the Christian world. But as it had beene too much violence then, to pull downe the Temple for the uncleannesse sake that was in it; so it is too much violence now, to abolish all times of fasting & humiliation for the superstition that some men haue placed in them.

3. *Coroll.* That while there is no publick order for restoring the old *Discipline*, men should do well each one for himselfe apart, to renew so much of it, as he may conueniently in his priuate practice. And if any mans either great infirmities or iust occasions do let him from so doing; (for infirmities of body, and occasions of necessary duties haue euer beene dispensed with:) yet then he should in desire follow after that, which indeed hee cannot aspire vnto; and by his inward humiliation and repentance, labour to recompence what is wanting in his outward fasting and abstinence. And thus I haue done with this point of Lent; & consequently haue by Gods mercy now finished that which in the second place I proposed concerning our Saviours fasting, and other things of our practice, occasioned thereby.



CHAP. XI.

Of Christ's hungring.



Auing hitherto spoken of our Saviours fasting; it remaineth to add a word or two of the consequēt thereof, which is his *hungring*, and thereof the Euangelist saith, *Hee was afterward an hunred*; which words may haue two senses.

The first is this, *Hee was afterward an hunred*; that is, he now first began to feel the want of meat, and nature began to craue some supply. And this inter-

interpretation implyeth, that for the whole space of *fortie daies*, hee had no hunger, nor felt no want of meate, or no affliction of body for lack of it : but that during that whole space, the Deitie did support the humane nature, that his naturall heate did not work vpon the nourishment, according to natures course, as the ^a fire of the Fur. 1 Dan. 3. 25. nace did not work vpon the three men that were cast into the middest of it.

Secondly, the words may bee expounded thus, *He was afterward an hungred*; that is, he was now pinched with hunger, and being not well able to endure any longer, did manifest his hunger by seeking after meate. And this interpretation implyeth, that in the time of his *forty daies Fast*, hee felt some hunger, though not such as afterward he did, nor such but that hee might endure it, and expect a longer time, before neede made him to breake off his purpose of fasting. And this I take to bee the fitter and more probable exposition of the words.

But which way soever wee take it, yet thus much is apparent by the Text, that at the end of *forty dayes*, Christ through long abstinence was in some distresse for want of something to refresh nature, and yet had not so much as a peice of bread to satisfie his hunger, or to allay the crauing appetite of his stomach. For that our Lords hunger in this place, was not ordinary, such as a man when he hath fasted beyond his time may haue, and yet continue without any notable offence vnto nature : but rather that it was a pinching and a biting hunger, and such as bred grieuance

and molestation to nature, in a greater measure than is vsuall; may appeare by two things. First, because the Deuill tooke occasion by this hunger, to tempt him with turning stones into bread: which had beene too silly a deuice for the old Serpent to vse against our Sauour, if he had not seene him to bee in some extremity for want of foode. Secondly, because when the Deuill had done his temptation (for which Christ did make way by his hunger;) GOD sent *Angels* from heaven to minister unto him, that is, to bring him meat for his refreshing. Which kinde of prouidence God doth not vse to shew, but in cases of extremity, and when ordinary meanes do faile vs. The summe of all is, that Christ by his long abstinence did endure extreme hunger, by which his body was afflicted, and nature was molested.

¶ Mat.4.11.

¶ If. 53.3.

¶ Joh.4.6

And hence wee haue this note, that our Lord did for our sakes submit himselfe to the afflictions and miseries of this life. The Prophet calleth him *a man of sorrows, and acquainted with griefe.* And the Euangelists do shew, how his whole life was a Tragedie of many sufferings. Hee was persecuted from his cradle to his Crosse, and afflicted from the wombe to the graue: but that which in this place wee are to take especiall notice of, is, the pinching hunger which hee willingly endured, because it tended to the working of our Redemption, and the furthering of our saluation. To which purpose S. John doth further note, that our Lord *being wearied with his journey, sat thus on Jacobs Well:* and giueth vs withall to vnderstand, that hee was both hungry and

and thirsty, when hee telleth vs, that^a his Disciples were gone away unto the Citie, to buy meate,^a and that himselfe did ^b ask water of the woman ^b Ver.7,9. to drink. And yet notwithstanding his present want of foode at this time, hee refused to eate when it was brought him, because he had a more necessary work in hand, which he preferred before it; that is, ^c to doe the will of him that sent ^c Ver.3,4. him, and to finish his work; implying in that speech, the preaching of the Gospel, and his labouring to sauе the soules of men. And in this place, the extreme hunger that he suffered, was for the preparing of himselfe for his office, and for the finishing of the work of our Redemption. Thus our Lord was contented to endure hunger and thirst, and any thing, for the redeeming and sauing of our soules; so that as he sometimes said of the Iews, after hee had vsed all good meanes to work grace in them, ^d What ^d Isa.5.4. could haue beeene done more to my Vineyard, that I haue not done in it? so, considering his meane birth, and poore life, and bitter death, &c. he may astruely say, What could I haue suffered more for my Church, which I haue not suffered for her? And now if any man perish, it is his owne fault, who refuseth so great salvation wrought by his Sauiour: and if any man be saued, it is Christ's merits, who hath purchased so great Redemption for him, when he had deserued damnation and death.

And this may afford vs diuers good lessons, at which I will onely point in this place.

1. It teacheth vs, what a thankfull remembrance wee should keepe of our Sauiours paines for

for vs at all times. But especially at this time of Lent, ordained of purpose for a memoriall of Christ's sufferings, wee should often meditate on our Sauiuours great loue vnto vs, and consider from point to point, how being Lord of all, hee made himselfe the basest of all, borne in a stable, lodged in a manger, pinched with hunger, followed with contempr; accused, condemned, crucified and entombed in the earth for our sakes.

2. It yeeldeth vs *comfort* in all distresses. For the poore soule, when he is pinched with famine, may thus think with himselfe; *My case is poore and miserable*; but so was my Lord and Sauiuours before mee: hee suffered greater hunger than this, and yet he had no breade to refresh him; nor no eye of man to pitty him: but the onely company and comfort that he had for the time, was the yelling of wilde beasts about him, and the temptations and batteries of the Deuill against him. And the like meditation of cōfort may be drawne from other parts of Christ's sufferings, to cheare all them that be in like distresse. For if Christ suffered such great things without grudging, a Christian may be content to endure lesser things with patience and comfort.

3. It cryeth shame vpon our niceenesse and tendernesse, who repine to endure any paines, either for Christ's sake, or our owne. For if hee fasted so long, and hungred so much for vs; is it not much more reason, that when occasion serueth, wee should fast for our selues? And yet see the difference. He fasted *forty daies and forty nights*; and wee think it too much to fast one day without

without adding any night vnto it : hee fasted, till hee fainted; and we think it too much to fast till we haue concocted the crudities of the former meale : hee fasted, when hunger pinched his body, and molested nature, and yet would endure it still, till hee had finished the work, which hee intended in his Fast; & we thinke it too much, to endure the least paine, though the mortifying of our sinnes do require a great deale more. Nay Christ was betraied & apprehended and condemned and crucified for our sinnes; and wee think it too much to passe these dayes of his sufferings, in a sad and mournefull remembrance of them. But wee should learne to check our dulnesse, by comparing it with our Sauiours forwardnesse and zeale. And hereunto wee may further add, that if the Physician do taste of the portion which hee prescribeth, the Patient may be sure that there is no poyson in it : and so, seeing our Lord, the Physician of our soules, hath drunk so deepe of this Cup of humiliation, wee may be sure it is no way hurtfull to our soules. And therefore if we cannot equall him in fasting *forty dayes*; at least let vs not repine to follow him in fasting at conuenient times : and as hee passed not for a pinching hunger, that he might work our Redemption; so let not vs stick at a little hunger, that wee may attaine the saluation that hee hath purchased for vs.

The Conclusion, touching the physicall
use of Fasting.

Hitherto I haue exhorted men to Fasting out of the grounds of Diuinitie, and I hope my labors will not altogether want effect in religious mindes : but yet it may be, that some who are well affected toward this exercise for the spirituall good that they heare to be in it, may bee deterred from the practice of it by reason of some corporall hurt which they feare to receiue from it. For my selfe haue met with some, who say that fasting breedeth *winde* in the stomach, *griiping* in the bowels, *giddinesse* in the head, and *saintnesse* through the whole body : and by reason hereof, they think themselues priuiledged & exempted from this task of abstinenesse. And true indeede it is, that some such infirmities there may be, as cannot beare this want of foode, without manifest hurt or inconuenience, in which cases God dispensemeth with them, whom himselfe hath not made able to endure it. But it is no lesse true, that most times men except against fasting, as an *binderance* to their health, when it would be the only help either to recover or preserue it. Surely, for mine owne part, I can truely say, that though before tryall I feared hurt, by reason of my sickly and weake temper: yet after tryall I haue found the quite contrary ; my body more at ease, my spirits more free, & all my senses more fresh and lively. And a *Cornarius*, and Italian Gentleman, reporteth of himselfe, that he recovered himselfe out of a desperate sicknesse, and pre-

preserued himselfe in perfēt health long after, on-
ly by the helpe of a thin and spare dyer. And ^b *Lef-
suis* hath gathered many examples of former time,
by which it may appeare that fasting hath length-
ned mens liues beyōd the vſuall time. To all which
experiments he ioineth both reasons of his owne,
and testimonies of sundry learned Physicians; and
it were easie, if that were requisite, to add moe. But
because this is a thing beside my profession, I am
not willing to wade too farre in it: onely, for con-
clusion, & to giue some satisfaction to such as con-
ceit hurt without cause, I haue thought good to
acquaint the Reader with the iudgment of *Ferne-
lius*, a most learned and renowned Physician, who
hath exactly set downe his minde concerning the
physicall vſe of fasting, in the words following:

*E*orum que per summa corporis exhaustiūt vacuantque,
alia sudores conspicūt, alia halitum tenuēt que sub-
stantiam perspiratu digerunt. Hoc genere continentur inedia,
vnelio et frictio: illo exercitatio, balneum, laconicum. Phlebo-
tomia vires proximē imitatur. Inedia, sensim ac pedetentim
sanguinem absumens, quem semel ac repente phlebotomia vacu-
at: præterea verò crudos humores aliosq; complures dissipat,
omnisque generis excrementa propellit. Etenim natura libera
nec impedita, salutaria quaque nobis continenter procurat.
Quum igitur cōsuetus corporis cibis aut subducitur, aut ex toto
circumcidatur, huiusque penuria ineſt: infirmis nobis calor omni-
um naturalium functionum author, per omnia diffusus ac in-
sertus, noui cibi copiā minimē implicatus, ubique vim suam
exerens, inualescit. Ac primum quidem utilem succum
sanguinem in corporis partiumque substantiam mutat absumen-
que nutritione: tennes verò humores ac supervacuos in halitū
digerit ac sine sensu dissipat: crudos concoquit, mutatque in
sanguinem alendo corpori idoneum: ex superuacuis autem cras-
hos

^b In his booke
intituled *Hygia-
silicon, or Vera
ratio conseruande
valetudinis num-
35. & scqq.*

^a Method. me-
dendi l. 2. c. 30.

sed attenuat, lentoisque detergit: ac proinde strenue expedit ob-
 strunctiones. Adhuc, quicquid conoquere non potest, id saltē
 preparat; viāisque omnes corporis, quibus excludatur, patentio-
 res expeditioresq; facit. Tum etiam expultrix facultas que cū-
 que preparata fuerit, in expurgationis vias adducit expellitq;
 foras. Hinc plerumque aliud sponte soluitur, vomitiones erum-
 punt, urina profunditur uberior, cerebri excrementsa defluunt;
 & qua à purgationis via longius absunt, perspiratione dissipantur. His corpus universum sublatu quas onere lenatur, & respira-
 tio libera sit ac facilis, mens sensusque omnes expeditiores ala-
 triore que euadunt. Hac dum confert Inedia, impetu quidem
 corporis plerumque ventriculum vitiōsū implēt humoribus, un-
 de stomachi erosiones, vigilia, corporis perturbationes & verti-
 gines; quid scilicet insiūi calor perinde ac medicamentum nox-
 ios humores exagit in alimenti penuria. At verò perturba-
 tos ea demū subigit, domat atque depellit: unde magna
 sequitur tranquillitas, & morborum multorumque symptomata
 sedatio, superstite quidem etiamnum & integro naturali
 calore. Hec sane moderata efficit Inedia, ut que acres humores
 exacuit, incendit, & afflātūque corpus. Immoderata verò, quoni-
 am pabulo atque etiam supernacū humore assumpto, ipsam
 quoque partium substantiam dissipat, que caloris est sedes; cor-
 pus tandem refrigerat, virēsque communis & obserit. Salubris
 est tempestiva abstinentia, & apprimē utlis que per Inediām
 fit evacuatio. Etenim blande nullaque violenta aut corporis
 aut humorum impulsione, nullaque aliena qualitate in cor-
 pus inducta, sensim ac leniè progreditur. Acutis porro urgenti-
 bus que morbis solitā inedia vix int̄ succurri potest: sed aut ve-
 na sectione, aut pharmaco expeditè vacuandus est corruptus &
 putridus humor, qui de sua benitate plurimum decessit; & quē
 insiūi calor neque amplius in benignum reducere, neque dere-
 penie exurbare potest. At leues morbos ex cruditate futuros
 arcit cibi parsimonia: eosdem recens genitos facile persanat In-
 edia: inueteratos quoque eos plurimum cōtione lenit, tandemque
 profugat. Ea ipsa ex plenitudine futuros conuenienter inhibet,
 quid sensim ac tempore onerantem copiam eximat. Qui
 vero iam presentes ex copia faciunt, eos non Inedia sed vena
 sectio

seccio expeditè tollit. Sed et in crudioribus morbis materia si-
nu estimandus. Nam quum venis aut summis partibus ut ca-
pi, vel plenitudo, vel cruditas, vel pinta gravis molestiaque
est, cibus parcus siccusque confort; et moderatione, ut praecordia
primasque partes ne collabantur alat, non autem ad corporis
summa ipso pertingat. Quum vero aut in ventriculo aut in pri-
ma corporis regione virium inhaerescit, malto parcior sicciorque
vultus imperans. Inedia appellatur modo abstinentia, modo
parsimonia non cibi duntaxat, sed et potus, qui magis prompti-
usque quam cibus tum viscera tum venas implet, ijsque negoti-
um facit. Quos igitur morbos Inedia non sustulit, medicati-
one curato.

The same in English.

Of those things which draine and evacuate the
body through the vpper parts, some do ap-
parently prouoke sweates, others digest vapours
& thin substance by breathing through the pores
of the skin. In this kinde are contained Fasting, A-
noynting, Rubbing: in that, Exercise, Bath, and
Hot houses.

Fasting cōmeth neerest to blood-letting in force
and vertue: wasting the blood by little and little,
which blood-letting sendeth foorth at once and
on a sudden. Besides that, it scattereth and spendeth
the raw and many other humors, and drieueth forth
all kinde of excrements. For, nature being free and
not hindred, doth forthwith procure vs all things
that are healthfull. Therefore, when the wonted
meate is either in part or in whole withdrawne
from the body, so that there is want of it; then our
inbred heate (the author of all our naturall functi-
ons) which is diffused and spred throughout all
parts, being not encumbred by the abundance of
new meate, euery where exercising its own force,

groweth strong. And first of all it changeth the profitable iuyce and blood into the substance of the body and the parts thereof, and consumeth it, by turning it into nourishment: but the thinne humours and the superfluous it digesteth into vapours, and wasteth them insensibly: the raw humours it concocteth, and changeth into blood fit for nourishing the body: and of the superfluous humours, the thick ones it makes thin, and scourneth away the slimy: and therefore it strongly riddeth obstructions. Moreouer, whatsoeuer it cannot concoct, that it prepareth at least; and it maketh all the passages of the body, by which it should be thrust out, more open and ready. Then also the expulsive faculty carries away whatsoeuer was prepared, into the passages of purging, and expelleth it out. Hereupon most commonly the belly is loosened of its owne accord, vomitings burst out, vrine is made in more abundance, excrements of the braine flow downe: and that which is further off from the passages of purging, is consumed by breathing through the pores of the skin. By these meanes, the whole body is eased, being disburdened as it were of its loade, the breathing is made free and easie, the minde and all the senses become more ready and cheerefull.

Fasting, while it worketh these things in a corrupt body, most commonly it filleth the belly with ill humours: whence come gnawings of the stomach, watchings, disturbances of the body, and giddiness or swimmings in the head: namely, because the naturall heate doth in the want of nourishment exigitate the noxious humors, as Phy-
sick

sick doth. But those disturbed humors at last it subdueth, tameth, and driueth out : whereupon foloweth great tranquillity, and asswaging of diseases and many symptomes, naturall heate hitherto remaining in his integrity and strength.

These things indeed doth moderate fasting effect, in that it whettereth the sharpe humours, enflameth, and heateth the body. But immoderate fasting, because both the nourishment and the superfluous humour being spent, it wasteth also the very substance of the parts, which is the seat of heat; at length it cooleth the body, and diminisheth and impaireth the strength. Seasonable abstinence is wholesome; and most profitable is that euacuation which is made by fasting. For it worketh gently, and without any violent forcing either of the body or the humors, and without bringing into the body any vnnaturall quality, it proceedeth softly and by degrees.

Furthermore, sharp and violent diseases can scarce safely be holpen by fasting alone : but the corrupt and putrified humour, which hath much degenerated from the naturall goodnesse, & which the inbred heare can neither any more reduce to its goodnes, nor suddenly drive it out, must bee presently euacuated either by blood-letting, or purging. But light diseases, that would rise of crudities, sparing diet preventeth : the same being newly bred, fasting easily cureth : and when they become inueterate and old, it doth mitigate them by concoction, and at last driueth them away. The same fasting doth coueniently stop the diseases that would come of fulnesse : because by degrees and

and in processe of time, it taketh away the abundance that burdeneth nature. But those diseases which now for the present do rage by reason of fullnes, not fasting but blood-letting doth readily take away.

And besides, in cruder and rawer diseases, the place where the matter lyeth is to bee considered. For, when eyther fulnes or crudity or flegme is burdensome and troublesome to the veines or the vpper parts, as to the head, then sparing and dry diet is good: with that moderation, that it may nourish the nimbles and chiefe parts that they waste not, and yet reach not so farre as to the vpper parts of the body. But when the fault sticketh either in the ventricle or in the first region of the body, a much more sparing and dry diet must be enioyned.

Fasting is called somtimes Abstinence, sometime a sparing not of meate only, but also of drink, which doth more and sooner then meate fill both

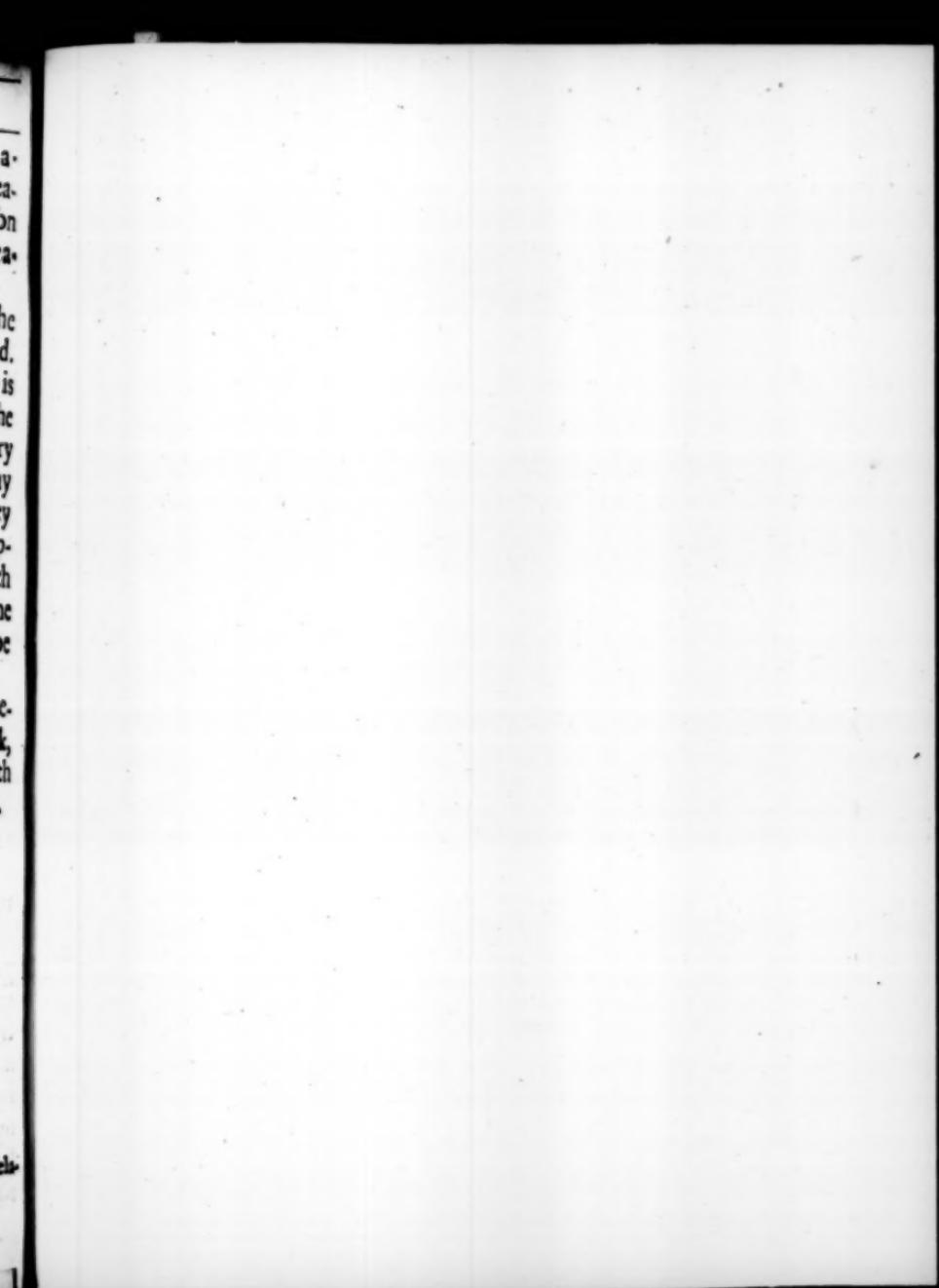
the bowels and veines, and finds them worke.

Therefore do thou cure by Physick,
those diseases, which fasting
hath not taken
away.

F I N I S.

Erratum:

Pag. 165; in the margin, at the letter (c) reade Sir Edwin Sands Relation num 10, fol. 6, pag. 2. Fealdy in his Handmaid, &c.





THE
EPICVRES
FAST:

OR:
A SHORT DISCOVRSE,
DISCOVERING THE LICENCIOVS-
nesse of the ROMANE Church in her
religious FASTS.

BY

HENRIE MASON, Parson of St.
Andrews Underhaft, London.



LONDON:

Printed by G. P. for John Clarke, and are to be
sold at his Shop, vnder St. Peters Church in
Cornhill. 1626.

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TO
THE R I G H T
WORSHIPFVLL, Dr.

JOHN KING, one of the Canons
of Christ-Church in Oxford, and second
Sonne to the worthy Prelate, Dr. KING,
late Bishop of L O N D O N .

(***)

Good Sir,



Did heeretofore
offer to your *el. ^{Dr. Henry King.}
der Brother a lit-
tle Booke of the
right vse of Fast-
ing: and now I
bring vnto your
selfe one much
lesse, of the abu-
ses of Fasting. My intention in both is the
same; to testifie towards your deceased FA-

The Epistle Dedicatore.

THE R, now with the Lord, my thanks, seruice, dutie, and whatsoeuer a Domestick could owe to a louing, wise and vertuous Lord: and withall to expresse, according to my power, the loue and affection which I shall euer beare to his suruiuing Posterite; praying also, that you who haue receiued from him life and being, may follow him, and, if it may be, euen exceede him in his vertues. Which intention and desire of mine, if you shall please to accept of in this small Treatise, as your Brother did in the other; I shall esteeme it in you both, as a token of your Fathers continued loue vnto me in his succeeding Issue.

My purpose in this small Treatise is, to lay open the severall *abuses*, which in these later yeres haue corrupted this holy exercise offasting, and made it both odious to God, and lesse passeable among men. And this I did for two causes. First, to admonish good Christians, that they beware of formalitie & empty shews in religious duties: and more especially, that when they fast, they be not like the Hypocrites of our time,

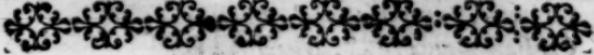
The Epistle Dedicatore.

time, who in so foule a maner haue defiled so good a worke. Secondly, I vndertooke this Discouerie, thereby to detect the *superstition* & the *pride* of the Roman Church; in hope that some, euen amongst them, may be moued to lay these things to heart. And first, for their *superstition*, that is heereby detected, that neglecting the power and vertue of a religious Fast, and whatsoeuer hath any goodnesse or efficacie in it, yet they doe place religion and merit in the empty name, and the bare out-side, which they onely haue retained. And againe for their *pride*, that appeareth in this, that finding many corruptions crept into their practise of fasting, contrarie to the custome both of Scriptures and the ancient Church, as themselues cannot but confess; yet they had rather defend their grosse practises, then acknowledge that the Church of Rome can doe any thing amisse. Which two foule faults, as they are vsuall with that Church in other things; so they are palpable in this exercise of fasting, as will clearly appeare by the particulars in this ensuing

The Epistle Dedicatore.

Treatise. Would G O D , our seduced Countreymen, who haue *a zeale of G O D , but not according to knowledge*, would heereby learne, that all are not ancient customes that carry the old name: but that the Church of Rome can retaine the titles of Antiquitie, when she hath vtterly abolished the things which were afore-time meant by them. And my prayer to God is for such among them, as desire to know the truth to saluation, that God at length will open their eyes, to discerne betwene things that differ; and will moue their hearts to consider how vnlate it is for them to commit their soules to thole mens guiding, who make the corrupt practise of their Church, the vnuquestionable rule of their Doctrine. And with this Prayer I end my Preface; commanding my selfe to your loue, my labours to your acceptance, and you and all yours to G O D S blessing and gracious protection. *June 12. 1626.*

*Your louing and
obliged Friend,*
HENRIE MASON.



To the Reader.

IN the Authorities alledged, beside the quoting of the Bookes, Chapters, numbers, &c. I haue most times named the leafe or page, where the words are to be found. I did it for 2. causes. 1. That when I shoulde haue occasion to review any Authoritie, I might with the more speede be directed to the place. 2. That if there shoulde happen any error in the number of the Bookes, Chapters, &c. the addition of the leafe or page might be an helpe to amend it. And because the Reader may make the like benefit of these quotations, if he chance upon the same Impression that I haue used; I thought it not amisse to specifie what Edition I followed in the severall Authors: Which is, as followeth.

*Josephi Angles Flores theologic. Qq. Part. 1.
in 4°. Burgis. 1585.*

*Antiquitates Liturgice. A Booke in three tomes
in 8°. without the name of the Author, Printer,
place or yeere: but it was licenced by Petrus Lin-
trensis of Doway, 1604. and granted with pro-
nilege to Bellerus the Doway Printer, by the
Archdukes, 1603.*

Io. Azorij Institut. part. 1. Colonia. 1602.

Bellarmini Controversie. in fol. Paris. 1608.

*Beyerlinck. Promptuar. Moral. part. 3. Colon.
in 8°. 1616.*

*Martin. Bonacinae Opera in folio. Lngdoni. 1624.
Cajetani*

To the Reader.

Cajetani *Summula in 8°. Paris. 1539.*
Cassiani *Opera in 8°. Duaci. 1616.*
Euseb. *Histor. Gracolat. in fol. Colonia Allobro-
gum, 1612.*
Anton. Fernandes *Examen Theologia in 8°. Co-
lon. 1621.*
Ioan. Filefaci *Opera, in 8°. Paris. 1614.*
Vincentij Filliuci) *Morales quest. Lugduni, 1622.*
Barthol. Furni *Aurea armilla, 8°. Lugduni, 1596.*
Matthias Galeni *Catecheses in 4°. Lugd. 1593.*
Iac. de Graffis *Decisiones aurea in 4°. Antwerp.
1604.*
S. Hieronymi *Opera. Paris, 1609.*
Ioan. Hofmeisteri *Loci communes, in 16°. Paris.
1573.*
Hieron. Llamas *Summa ecclesiastica in 8°. Mo-
gunt. 1605.*
Cornel. à Lapide, *in Prophetas majores. Antwer.
1621.*
Leonar. Leffius, *de Injustitia & Iure. Antw. 1612.*
Guliel. Lindani *Panoplia. Colon. 1575.*
Iodoci Lorichij *Thesaurus. Friburgi. 1609.*
Barthol. Medinæ *Instrucción Confessariorum in 8°.
Venet. 1601.*
Ioan. Medinæ *Cod. de Iejunio. 4°. Brixie. 1606.*
Alphon. Pisanus *de Continentia & Abstinencia.
8°. Colon. 1579.*
Valer. Reginaldi *Praxis fori pænit. fol. Colonia.
1622.*
Emman. Roderiquez *Sūma Casuū. Colon. 1620.*
Franc. Toleti *Infr. Sacerd. 8°. Rothomagi, 1609.*
Greg. de Valentia *in Thomam. Venet. 1608.*

THE



THE EPICVRES FAST.

VR Sauiour, in his Sermon
on the Mount, among other
lessons tending to Religion
and an holy life, doth in-
struct his Hearers in the right
use of Fasting. *When ye fast,* (a) Mat. 6:
16, 17, 18.
saith hee, *bee not as the Hypo-
crites, of a sad countenance: for
they disfigure their faces, that they may appeare unto
men to fast: Verily I say unto you, they haue their
reward. But thou, when thou fastest, anoynt thy head,
and wash thy face, &c.* In which words our Lord
doth two things. 1. He giueth a *Caveat*, to beware
of an abuse in fasting, such as the Scribes and Pha-
risies did defile this holy worke with; *Be not as the
Hypocrites, of a sad countenance, &c.* And secondly,
he giueth vs counsell to take the right way in fast-
ing; *But thou, — anoynt thy head, &c.* According
to which example of my Lord and Master, I did
heretofore endeuour to giue some *rules* for the
right

right vse of fasting; and now I am led by the same example, to give warning of some abuses that may defile it. For, the Scribes and Pharises of our time, I meane the Doctors of the Church of Rome, haue by their doctrine much more corrupted this holy exercise, then the Scribes and Pharises in our Sauiours time did corrupt it by their practice. And for the detection of these abuses, I haue thought it requisite to consider of these two points in the Popish doctrine of fasting.

1. How the Church of Rome doth describe a Fast.
2. What Indulgence or liberty they give and take, contrary to the custome of Scriptures, practice of the ancient Church, and their owne rules of Fasting.

CHAP. I.

The Description of a Fast, giuen by Popish Doctors.

He first point considerable, is, How the Church of Rome doth describe a Fast; or wherein the nature of a Fast, according to their doctrine, doth consist. The answere where-to is to bee fetched from their owne words and writings. And from thence for this purpose I note these 2. things.

(a) *Accipitur vox
[eiunium] qua-
tuor modis, &c.*

*Bellar. de bon.
oper. in partic.
1.2. cap. 1. §. 1.
gitur nomen.*

1. They distinguishe the severall sorts of fasting, that it may be knowne what kind of Fast it is, whereof they speake. So Bellarmine doth; *This word*

word [Jejuniu[m]] or a Fast, saith he, is taken four
waies, out of which doe arise, as it were, four sorts of
Fasts; 1. a spirituall Fast, 2. a morall Fast, 3. a
naturall Fast, and 4. an Ecclesiastical Fast. The
spirituall Fast is an abstinenſe from ſinne: The
morall is temperance and ſobrietie in dyet: The
naturall is an abstinenſe from all meat and drinke:
And the Ecclesiastical is ſuch an abstinenſe as the
Church doth prescribe. And of this laſt kinde of
Fast only, is all the queſtion in this place. Thus,
or to this effect, ſpeaketh Bellarmine. And to the
ſame purpoſe, but more diſtinctly, ſpeaketh Grego-
rie de Valentia, another Iefuite: ^(a) The Schoole-Do-
ctors (ſaith he) doe uſe to diſtinguiſh of four kindeſ
of Faſts. The firſt is caſted *jejunium generale*, a ge-
nerall Fast, which is an abſtinenſe from all unlawfull
pleaſures, or ſinfull delights. The ſecond is caſted
jejunium natura ſeu naturale; a naturall Fast, which
conſiſteth in an uſter abſtinenſe from meat & drinke,
in the ſenſe that he is ſaid to be faſting, who hath ta-
ken no meat or drinke at all, that day. The third
kinde may be caſted *jejunium morale*, a morall Fast,
which conſiſteth in a right and moderate uſe of meat
and drinke, according to the rules of ſobrietie or tem-
perance. The fourth kinde is *jejunium aliud quod-
dam peculiare*, a certaine peculiare kinde of faſting,
which is not to be uſed of all men, nor at all times; and
it conſiſteth both in a longer forbearing of meat and
drinke, then the common rule of temperance doth re-
quire; and also in a more ſparing and ſtrict or rigid
uſe of meat and drinke, then is neceſſarie by the com-
mon rules of ſobrietie. And this kinde of abſtinenſe

(a) Greg. de
Valentia in ſe-
cundā ſecūdā,
Disput. 9. q. 2.
punct. 1. in in-
itio. pa. 1751. A.

is most properly called a Fast: and is that (saith he) which is commended in Scriptures, and acknowledged by Calvin and Kemnitius. And when it is kept by the rule and prescript of the Church, it is called by the Schoole-Doctors, *jejunium Ecclesiasticum seu sacrum*, the Churches Fast, or an holy Fast. And this is it which all sides doe meane, when they intreat or dispute of a Christian Fast. And to like purpose speake others of them; whom I shall not need to alledge: because by this that hath beene said out of these two learned Iesuites, it is evident, what they meane by the name of a Fast, namely this Fast of the Church, or this peculiar and straite kinde of abstinence and fasting, as it is prescribed and practised by the Church.

2. Secondly, having distinguished the kindes of fasting, and thence singled out that whiche fitted their purpose, in the next place they doe describe or declare the nature of this Ecclesiastical Fast, and tell vs what are the *essentiall or necessary* properties of it. And for this purpose, Bellarmine

(a) Bellarm. de abstin. cib. secund. bonis oper. in *dùm Ecclesia regulam assumptam*; an abstinence from partic. l. 2. c. 1. *§. Ieiunium Ecclesiast.*

defineth this Fast to be ^a *Abstinencia cib., secund. bonis oper.* in *dùm Ecclesia regulam assumptam*; an abstinence from meat, undertaken according to the rule of the Church,

or that rule, which the Church doth prescribe to be obserued in a Fast. And the things required

(b) Ibid. §. vlt. by the Churches rule, he ^b telleth vs, are three:

1. *Vt qui jejunat, semel tantum in die cibam sumat;* That he who fasteth, doe take meate but once onely in

the day. 2. *Vt una illa ref. etio sit cena, non prandium;* that that one meale or refec:ion be a supper, not

a dinner. 3. *Vt habeatur ciborum delectus;* that there

there bee obserued a choise of meates, especially that
men forbeare flesh, when they fast according to the Or-
ders of the Church. Thus Bellarmine. And Valen-
tia hee noteth^a 3. things as essentiall to this Fast : (a) Lo. citar.
1. *Quod per illud diutius quam exigit communis regula* ^{PAG. 1753. C.}
temperantia, abstinetur à cibo; that men doe then
forbeare meate longer then the common rule of tempe-
rance doth require. 2. *Quod in ipso usu cibi, abstine-
tur à quibusdam escis, &c.* that when men doe eat,
they abstaine from some certaine meates, flesh, eggs,
and milke-meates. 3. *Quod huiusmodi abstinentia,*
cum quoad diuturnitatem, tam etiam quoad ciborum
qualitatem, ordinatur ad finem ipsum temperantia,
qui est edomatio carnis, & refranatio concupiscentia;
that this abstinence, both for the continuance of it, and
for the quality of the meate at the end of it, bee refer-
red and ordained for the taming of the flesh, and the
bridling of lust, that it doe not too violently withstand
reason. These things Valentia requireth, & thence
frameth an essentiall definition of a Fast, consisting
on these three things, as the essentiall parts or
properties of it. And Pisanus, another Iesuite, a-
greeing with his fellowes for the substance, de-
scribeth this kinde of Fast thus ; b *It is a straier*
kinde of abstinence, [to wit, then the rules of tem-
perance doe require] *by which a man doth forbeare*
all meates, or at least some of the finer or more dainty
meates; *in which abstinence also he doth feede or re-*
fresh his body but once onely in the day, *namely, after*
the accustomed houre of dinner. Thus hee ; and so
doe others moe; who though they may vary in
their manner of speech, or in some circumstanciall

(b) *Est igitur it-
erum abstinentia*
quodam artice,
*qua bannus ab om-
nibus cibis, aut*
*saltem a quibus-
dam lautoribus*
se abstinet, qua et
semel duntaxat
in die, pente post
confuetam pran-
dium horam cor-
puerifici Pisan-
de Abstinent.
ca. 1. pa. 93.

point, yet doe for the most part speake in the like manner, of the nature of this Fast, as these three Iesuites doe.

In which sayings and Descriptions of theirs, I desire the Reader to take notice of two things by the way, which being well remembred, may serue for further vse hereafter.

1. That these *Descriptions* are in part so fitted to their owne Fastes, as that they disagree with the Fastes both mentioned in Scriptures, and practised in the Primitiue Church: as when they define a Fast to be an *abstinence from meat* onely: for so it is vsed in the Church of Rome: but it was not so in the ancient Church of God. For the practice of Gods people in the Scriptures, and of the ancient Fathers in the Primitiue Church, was as well to forbeare drinke as meate, during the time of their abstinence: as heereafter may appeare more fully.

2. That these Descriptions of a Fast, are in other things so fitted to the practice of Antiquitie, that they doe condemne the Fastes of the Romane Church: as for example, When they say, that in an holy Fast, men must haue but *one refecion*, and that must be *a supper, not a dinner*; & that both their abstinence, and their *choise of meates* when they eate, must be such, as may *tame the flesh*, and *bridle the lusts of it*. For all these things are most true in true and sincere Fastes, such as the Scriptures doe commend, and the ancient Church did practise; but in Popish Fastes they finde no place at all: as shall be manifest (God willing) in the due place.

And

And the reason of this medley or mixture of ancient and latter customes in their definition of a Fast, I take to be this; because our new Roman Doctors doe so describe fasting, as their elder Schoole-Doctors, *Thomas* and *Hales*, had done before them: and these men did so describe a Fast, as the Romane Church did then practice and prescribe it. And their custome then was, to drinke at all times, but not to *eate* sauice once in the day, and not sooner then three of the clocke in the afternoone. For as for the *noone-tide dinner*, and the euening *Collation*, things now allowable in a Popish Fast, they are abuses of later times, since *Hales* and *Thomas* were departed this life. And this shall suffice to be said of the first point, namely how the Romane Church doth define a religious Fast.

THe next point to be considered is, What Indulgence or liberty they take and grant, contrary to the practice of Scriptures, customes of the ancient Church, and these rules of their own. And this may be considered or obserued in five particulars: 1. In their *choice of meates*. 2. In the *number of their Refections*. 3. In the *time of their eating*, or breaking vp of their Fast. 4. In the *quantitie of their meate and drinke*. And 5. in their *dispensations* with the Rules or Lawes of Fasting.

C H A P. II.

Choise of meates in a Popish Fast.



(a) *Ieiunium est abstinencia quædam avulsa, quæ homo ab omnibus cibis, aut saltem à quibusdam laiusioribus abstinet, &c.* Pisan. de Abstinent. cap. 1. pag. 98.

(b) *De cibis tantum, non de potissimum abstinentia datum est preceptum ecclesiasticum.* Reginal. prax. fori Poenitent. l. 4. num. 173. pag. 155.

(c) *Ecclesiæ ieiunum est, quo non à posse, sed à cibis abstinemus.* Azor. Instit. part. 1. l. 7. c. 8. pa. 555. 1. 10. Ioseph. Angles Flor. in 4. Sententiariū, part. 1. de Iejunio, q. 9. Difficult. 2. pag. 433. Aliq; passim.

F the ffeue particulars, the first is, their *choise of meates*. Concerning which, I note these things for the present purpose.

I. They doe not require in any Fast of theirs, a *totall abstinence* from all meate and drinke. For first they define ^a a Fast to be an *abstinence from all meates, or at least from the more delicate or dainty meates.* In which speech I note two things. 1. That they allow a *totall abstinence* in Fasts: and therefore the Fasts in the reformed Churches are in this respect warrantable, *even our enemies being Judges.* 2. That in their Fasts it is held sufficient *abstinence*, if a man forbear some meates, though he feede on others. Secondly, they allow men any sort of drinke in the time of their fasting. For, ^b *the precept of the Church for fasting, was made and meant of abstinence from meate onely, and not from drinke;* saith Reginaldus. And ^c Azorius, *The Fast of the Church (saith he) is that, in which wee doe abstaine, not from drinke, but from meate.* And by this it appeareth, that they do not require a *totall abstinence* in their Fasts, either from all meates, or from any drinke.

II. They doe allow of *wine, hot waters, and any other strong drinke* on their fasting day. So

Azorius

AZorius saith, ^a It is an uniforme opinion of Divines and Canonists, that the drinking of Wine, whether is
be in the morning before dinner, or after dinner in the
evening, doth not breake a mans fast. And so say o-
thers also: but it will be needless to alledge them,
seeing the Iesuite saith, that it is an opinion, in
which they generally agree.

III. They allow Electuaries and splices, and
whatsoever else doth principally serue to helpe in-
firmitie, or to further digestion. So *Leffus* saith,
b that the vse of Electuaries and condited things is
not forbidden in the time of a Fast. And *Reginald.*
dus, hauing said that a man breaketh not his Fast
by drinking, addeth, ^c Neither is the Fast broken by
taking of Electuaries. And because no man should
be ignorant how farre they stretch the vse of this
word, he saith, they meane by it, ^d all manner of
things which are vsed, as splices are, to bee eaten after
meales, to helpe digestion. And to like purpose *Io-*
sephus Angles, ^e Those things (saith he) which are
givuen by way of medicine, though they bee often taken
on a fasting day, doe not breake the Fast of the
Church. He addeth, that this Conclusion is not only
meant of syrups and physicall druggs, but also of all
other preserved things and electuaries, which are truly
taken by way of medicine. Besides, in their Fasts,
they say, that abstinence from meate onely is requi-
red, not from drinke nor medicine. And what they
meane by these words, they explaine in this man-

uandam digestiensem, &c. *Reginald.* l. 4. num. 152. pag. 151. ^(c) *Ea, que per medium*
medicine tradisilent, quanquam sepe accipiantur, Ecclesiasticum minime solvant. *He*
*ccluso intelligitur non solum de syrupis & pharmaciis, verum etiam de quibuscumq[ue] alijs condim-
ti & Electuariis, que verè per medium medicine assumuntur, &c.* *Joseph. Angles in 4. Ser-
tent. part. 1. q. 9. art. 2. Difficult. 3. pag. 434.*

(a) *Id quod primitur* : *That which is principally ordained for noucipaliter instruū rishment, that is called Meate; that which is principali ad nutritionē, cipally for the good disposition of the foode, and the dicitur cibus:— id verò quod principaliter facit digestion of meates, that is called Drinke; and that ad bonam nutritiū, that is called Medicine.* And so in the conclusionem & ciborum digestiōnem, vō- eatur potus: *Id quod principali- liter est contra mōbas, — vaca- tur medicina.* Reginald. l. 4. nu. 125. p. 147.

partie that taketh them: for by their doctrine, if the things so taken be ordinarily meant for drinke or medicine, they may lawfully bee vsed by any man, whether for this or for other ends.

(b) *Secunda pro- positiō est, in Quadragesimā etiam non poterit pōbiliū esse non tantum carnium vīsum, sed etiam eorum que ex carne ori- ginem habent; ut latiss. butipi, cafē, ouum: in alijs autem re- iūm, probibitiū tamē esse car- nium vīsum. Re- ginald. l. 4. nu. 144 pag. 150.*

• *Though b in Lent time, they forbid the vſe of eggs, cheese, butter, &c. yet in other Fasts, the vſe of flesh onely is forbidden by their Lawes. So Reginaldus saith, and he giueth this reason for it, because non datur in Iure textus, there is no Text in the Law, to forbid other meates in their ordinarie Fasts. And to like purpose others of them speake also; vnlesse (as some adde) the custome of some place doe perhaps require more then the Canon of the Church doth. And so, when all is laid together, it is cleare, that the Church of Rome in her ordinary Fasts, doth forbid no other meate but flesh onely; and in her strictest Fasts, alloweth the best wines, and the finest juncates, and the hottest splices, and whatsoeuer else is of the like nature. And this is it which they teach for their choise of meates.*

But heerein they swarue not a little, both from the practice of *Antiquitie*, and the right vses of a religious Fast. And first, that they swarue from the practise of *Antiquitie*, recorded as well in the Scriptures, as in the writings of the ancient Fathers, may appeare by these two considerations.

1. That the *Ancients*, during the time of their abstinence, did forbear all as well drinke as meat,

not allowing themselves for that time any kinde of sustenance. To this purpose it is that *Moses* his Fast in the Mount is thus described; *He was there with the Lord fortie dayes and forty nightis, hee did neither eate bread, nor drinke water.* *Exod.* 34. 28. and *Deut.* 9. 9, 18. And so, when *David* fasted for *Abner*, *So doe God to me, (saith he) and more also, if I taste bread or ought else till the Sunne be downe.*

2. *Sam.* 3. 35. And when *Ester* appointed the Iewes to fast, *Fast ye for me (said she) and neither eate nor drinke three daies, night nor day.* *Ester* 4.

16. And the King of *Niniueh* proclaiming a publicke Fast through the Citie, *Let neither man nor beast, (said he) heard nor flocke taste any thing: let them not feeds, nor drinke water.* *Ion.* 3. 7. Nor can there be found any example in the Scriptures, in which any drinke was vsed or allowed during their fasting day, till euentide, when their Fast broke vp. For as for that place of *Daniel*, where he saith of himselfe, *I was mourning three full weekes: I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.* *Dan.* 10. 2, 3. which the Doctors of Rome doe so frequently vrge for their choise of meates, it maketh nothing for the

C 2 purpose.

purpose. For *Daniel* did not fast with those meats, but rather broke his Fast with them: I meane, that *Daniel's* Fast was a totall abstinence from all meat and drinke for the whole day; and the course fare there spoken of, was the diet that hee vsed at night, when his dayes Fast was ended: as I have proued * else-where. And as this was the practice of holy men in Scriptures, so the like was the practice of religious men mentioned in ancient Writers. *Ensebius* relating the History of certayne religious men about *Alexandria* in *Egypt*,

(a) *cibum autem
potiorum ante so-
lis occasum nemo
illorum capi.* Eu-
seb. Hist. l. 2.
c. 16.

(b) *Hanc inpir-
mis cautionem q.
bimeti indicat, ut
non potius que-
quam, non quis sit
ulla oblatione
deuictus, ante fa-
tione legitima,
communemque re-
felliatur horam,
extra mensam
percipere fibi
prosperus irdul-
geat.* Caffian.
Institut. l. 5.
cap. 20. p. 216.

(c) *Dan. 10. 3.* *I ate no pleasant bread,
neither came flesh nor wine in my mouth.* Where we
may note, that *Daniel* vpon his fasting dayes ab-
stained

*Treatise of
Fasting, cap. 1.

stained as well from strong drinke and fine bread, as he did from flesh. And therefore, as before I shewed that this place doth make nothing for Popish choise of meates; so heereby it appeareth, that it doth vtterly ouerthrow it. And so in the ancient Church of Christ, St. Hierom teaching Nepotianus the true properties of an holy Fast, * Let thy Fastes (saith he) be pure, chaste, sincere, moderate, and not superstitious. For what availeth it (saith he) to forbear oyle, and to seeke after farre fesched and deare bought niceties, as drie Figgs, Pepper, Nuts, Dates, Simmels, Honey, Pistace unns? Wel-dressed Gardens are tumbled ouer, that we may not feede on browne bread: and while we follow after delicates, we are drawne backe from the Kingdome of Heauen. And if this holy Father do not allow of these so meane delicates in comparison, how would hee thunder against sweet wines, and sweet meates, marchpanes, preserued stuffe, and condited juncates, all of them very warrantable on a Romane fasting day? And this custome of the ancient Church, is so cleare and well knowne to all that knowe any thing in Antiquitie, that the Writers of the Church of Rome doe confess it to be true. The Author of the Booke called *Antiquitates Liturgicae*, saith,

^b [*Fuit enim pars ratio vini, que carnis;*] There was anciently the same reaso of wine, that was offlesh. And not long after he addeth, that the meates forbidden by the Canons in time of fasting, were delicate meates, either by nature, or made such by Arte.

(a) *Sint tibi pura, casta, simplicia, moderate, non superstitionis.* *prodest olos non*
vesti, & modis. *as quidam diffi-*
cultatiss. cibis
quareret, caricas,
piper, nucus, pal-
marum fructus,
sunilam, mel,
pistacia? Tota
bortorum cul-
tura vexatius
ut cibario non
vescamur pane;
et dum delicios
sebiamur, à
regno Calorum
retrahiamur. Hie-
ron. ep. 2. ad
Nepotian.
pa. 8. &c.

(b) *Antiq.*
Liturg. to. i
feria quarta
quatuor tem-
porum. cap. i.
pag. 101.

(c) *Postremum*

de quo abstinent iubent Canones, sunt cibi delicati, sive natura, sive arte conditi. *Ibid.*
pag. 105.

(a) *Jeunia non Lindan* saith, that *Wines, and Spices, and Confecti-
siva, que dum olei flammatis, v. ni etiū omnīq; aromatum gene-
rū ignes Helluoni insaciavat stomacho, veteribus Crisiatis omni-
no fuisse non modò incognita, sed antiquitate in flesh only. Reginaldus saith, c Though wine
was scarce permitted to women in childe-bed: but that men in health should
taste it in Lent, or on Wednesdaies and Frydaies, was held as an hainous thing. And Pisanus, c The an-
cient Canons (saith he) did not onely forbid wine, but*

*strong drinke, and Meath, and Ale, and all that might
overcome the braine: they onely allowed hearbs for*

vitae re villa

*for verba pro-
fundenda. Lind. Panapl. l. 3. c.
11. pag. 89.*

(b) *Abstinebant meate; fishes being forbidden also. And Hofmeister illi pisibus, omniq; potu, quine-
briare potest: nunc in soli car-
nibus ciborum delectus sere con-
ficit. Beyer-
linck. prompt. in festo Cine-
rum, tex. 3. pag. 64.*

(c) *Licet vinum
olim fuerit de nuc-
mero rerum que-*

in die ieiunij sumi prohibentur, nunc tamen non esse. Reginald. l. 4. num. 151. pag. 151.

(d) *Vinum et ix pueris concedebatur: sanos autem & valentes illud gustare in Quadragesima & quartis, sextisq; feriis, nefas fuisse testantur Epiphav. Timoteus & Bal'amon. Mat. Galenus Catech. 93. pag. 291. (e) Veteres Canones non solum vinū, sed etiam fieram interdicere, & omne quod in briere potest, & mulsum ac ceruiam: olera tantum concedebant in eisum, seculu-
si etiam ipsis pisibus. Pisan. de Abstinent. cap. 14. pag. 162. (f) Qui legum precepta custo-
diunt, ignorant vinum in ieiunij, carniū eisum repudiant. Hof. Loc. com. cap. 17. fol. 176. pa. 2.*

Secondly,

Secondly, the *choise* that the Church of Rome doth make of her meates for a fasting day, doth ouerthrow the very vse of a religious Fast. For by their owne *definitions* and determinations, the vse of a right Fast is for *afflicting* of the body, and *subduing* of lust, and *elevating* of the minde to God-ward: but their *choise* of meates ouerthroweth these ends and vses. For, *spices*, and *sweet-meates*, and *preserued stiffe*, and *confectionary ware*, and *strong wines*, (all which, and much more, are allowable with them in their religious Fastes: nay, they do ordinarily prouide the *best wines*, or where wines are not so vsuall, *Braggot* & *Meath*, & other *choise* drinke, to keepe Lent Fast withall:) these, I say, doe please nature, inflame the blood, fill the head, and prouoke lust; so farre are they from helping to cleare the braine, elevate the minde, coole lust, and afflict the body. This truth, besides the euidence of it in reason, is acknowledged by the Aduersaries also. *Iacobus de Graffius*, *Although* (saith he) *wine be nutritiue* or of a nou-rishing nature, and the drinking of *wine doth more prouoke men to lust* then the eating of *flesh doth*; yet, &c. *Pisanus*, ^b *Catholikes* (saith hee) *in times past*, did abstaine from some fruities of the earth in Lent time, as *Augustine doth witnessse*; as namely from *spices*, and such things as stirre up or prouoke lust. And so speake others: but I will content my selfe with one testimony more, and that is of *Cornelius à Lapide*, a late learned Iesuite. Hee writing on these words of *Daniel*, *Neither came there flesh nor ab Aromatiis, ani yis que venerem exstant*. *Pisan de Abstinent*, capi i 4. pag. 165.

(a) *Etsi vinum
sit nutritiuum;
et ad concupi-
centiam magis
prouocat potu-
sti, quam ofus-
cium, — ta-
men, &c. Iaco.
de Graff. part.
i. lib. 2. c. 37.
num. 34. pag.
215.*

(b) *A quibusdam
terre fructibus
abstinebant alii
Catholici, in
Quadragesima,
videlicet Au-
gustinus carna-
cium, nempe
Faustrum, neque*

(a) *Veteres Christiani usi sunt Xerophagiā i.e. cibis aridis, vī water, and raw rootes, and such like) which they teruantur Tertul. called Xerophagia, i.e. a dry feeding. And they did Cyp. Basil. &c alij. Idq. faciebāt it, (as he saith) for three causes. 1. Ad pānitentiam; triplici de causa. for an act of repentance, or (to vse their own phrase) Primō, ad pauci- for doing of penance. For, as drinke, because it is li- tentiam. Sicut enim potus, quia quid, and of a subtil substance, and easily piercing in- liquidus & subtilis to the inward parts, doth more affect and refresh all li & penetrans the parts of the body; so abstinence from drinke, and singulas corporis liquid things, and eating of dry foode, is a greater pe- partes effectū nance, then if a man shoulde eate moist things, and ab- recet; ita ab- fluisse à potu et staine from dry. So, thirst doth more affect or chasen a liquidus, vesciq. a man, then hunger doth; and therfore it is more easie aridus, maior est for an hungry man to forbeare meat, then for a thirsty paucitā, quām vesicā liquida & man to forbeare drinke. Secondly, They vsed this abstinence aridus. dry feeding (saith he) ad castitatem; for preserving Sic, sūs magis of chastitie. For dry meates doe dry the body, and affligi hominem quam fames: ac consume venereous moisture. Thirdly, Ad sapientiam, grande facilis studium & orationem; for furthering of wisdom, est quārēnti ab- finere à cibo, meditation and prayer. For hee that refraineth meates, is free from vapours and fumes, which doe finere à potu. darken and dull reason and iudgement. And hence Secundō, ad casti- tatem. Cibi enim came the old saying, *Anima secca est sapientissima;* aridi arcuant corpus, & humo- rem venereum consumunt. The dry soule is the most wise. And if this bee true, as both reason doth teach, and learned men of the Romane Church doe acknowledge; we haue Tertiō, ad sapi- eniam, studiū & orationem. two conclusions from hence for our purpose.*

1. Concl. Seeing Daniel and the ancient Christians, vpon good ground and reason, did for- diu abstinet, caret uaperibus & sumis, qui caput, rationem & iudicium offuscent, obscurent & bebetant. Hinc ueniū dicitum, *Anima secca est sapientissima.* *Corn. à Lapide in Daniel. 10. 3.*

bearc

beare wine and moist meates, and eate dry things, when they refreshed themselves vpon their fasting daies: therefore Papists, who permit all sorts of wine, and doe vse to chasten the body, by filling it with strong drinke, are most vnlke to the holy men of elder times. And therefore it is an idle flourish, when they alledge Antiquity for the bolstering vp of their *choise of meates*: the custome of the Ancients being heerein no more like to the custome of the present Romane Church, then Chalke is to Cheese.

2. *Concl.* Seeing wine and drinke, and moist things, and spicerie wares, doe more prouoke lust, and more dull the braine, and more refresh and content nature, than drie meates doe: therefore Papists make a madchoise of meates, when on their fasting dayes, which should serue for abating of lust, and afflicting of the body, and eleuating of the minde in prayer and meditation, they allow all sorts of wine and strong drinke; and adde to their drinke, sweet-meates, and conserues and confectiones, and splices, and what else may either please the taste, or content nature, so it bee not flesh. Let them cease then to boast of their *mortsifying* of the flesh by prescribing of many fasts: for the *Drunkard* and the *Glutton* would, to choose, wish such a fasting day once or twise a weeke, for the satisfying of their appetite, as these men doe prescribe and practise for the *maccrating* and *cru-cifying* of their flesh.

CHAP. III.

The number of refectiōns allowed in a Popish Fast.

THe second particular, wherein the libertie, or licenciousnesse rather, which the Romane Church doth take and vse in her Fasts, is, the number of refectiōns allowable with them on a fasting day. And for this purpose, I finde, that they allow, first, a *set meale*, which is their Dinner. Secondly, a *little meale*, which they call, *Canulam*, a *little Supper*; and *Refectiunculam*, a *small refectiōn*; or *Collationem vespertinam*, a *Collation in the evening*. And thirdly, they allow Drinkings all day long, as many as ye will; which we may call their continual or all-day *Beuers*.

And for the first of these, that is, their Dinner, they acknowledge that to be a full meale; & they say that it is the only refectiōn which they allow vpon a fasting day. And therefore I shall not neede vpon this occasion, to say any more of it; all that heerein I doe intend, being onely to shew how many refectiōns they do allow. But for the other two, they do so mince the matter when they speake of them, as if these deserued not the name of any *refectiōn* or *Beuery*. And therefore it will be requisite to insist vpon these a little longer: that we may see what they say, and what we may thinke of them.

1. To beginne then with the former, which is (a) common
their evening *Collation*, or little *Supper*, as they
call it; we may, for discouering of their indulgence ^{nam usi recipi} _{ut, ut parva pa-}
therein, consider three things. First, the *qualitie* ^{ut, vel sive} _{solum, vel unde} of the meate then allowed. Secondly, The *quan-* ^{cum fructibus,}
tity of it. And thirdly, the *reason* and grounds, ^{berbi, vel alia} from whence this indulgence did arise. In all
which, that no man may thinke them to be char- ^{cibus luxuribus,}
ged wrongfully, I will deliuer their opinion in ^{cuismodis sicut si-}
their owne words.

And first, for the *qualitie* of the meate, or the ^{confecta, vel pis-}
kindes of things allowed by them, *Azorius* saith, ^{ciculus parvulus.}
^{Azor. Instit.} ^{part. 1. 17. cap.} ^{8. q. 7. pa. 557.} ^{(b) Dico omnes} ^{conuenire, quid}
^{a that the common custome is, (and that both he and} ^{ea, quo commu-}
the rest do approue of) for men to eate a little bread, ^{nister in ieiunacula}
either by it selfe alone, or together with fruities, bearbs, ^{et collatiuncula}
or other lighter meates, such as are figgs, raisins of the sunne, sumi posse
peares, apples, or other things made of sugar, ^{et collatiuncula}
or of honey, or a little small fish. *Filliucius* saith, ^{qualia sunt arbo-}
^{b that all doe agree, that those things which commonly apponit solens:} ^{rum fructibus, her-}
are brought to table at breakfasts and banquets, may ^{et cibis levius}
lawfully bee used; such as are the fruities of trees, be- ^{mygdale, vne}
bearbs, and lighter meates, as figgs, almonds, rai- ^{passi, suces, pire,}
sins of the sunne, nuts, peares, apples, olives, juncates, ^{poma, olive, bel-}
or banketing stiffe. And ^{c as for bread, though some} ^{aria. Filliuc.}
haue made question of it, yet it may be taken without ^{Moral. Qq.}
feare, and without danger. *Bonacina* saith, ^{d Al-} ^{Tract. 27. part.}
though it be received by the more common custome, ^{2. c. 2. num. 29.}
^{pag. 230.}

(c) *De pane, quāvis aliqui dubitarint: secūrē adhiberi potest ex consuetudine.* *Ibid.* (d) *Quāvis* ^{ut in secundaria refectione y sumantur cibi, quibus in die ieiunij}
communiori usu receptum sit; *ut* ^{ut} *in secundaria refectione y sumantur cibi, quibus in die ieiunij*
usum recipiante vel post prandium, *ut* ^{ut} *sunt vasa, usci, poma, vel alia ex saccharo aut melle con-*
fecta; *ut* ^{ut} *tamen etiam sumi potest ieiunium, modo non sit ex cibis cibis, qui tempore ieiunij*
interdicuntur. *Potest etiam comedi psciculus, aut exigua pars pisces maioris.* *Martin. Bo-*
naacina Sum. Moralis, to. 2. de Legib. Disput. vlt. q. 1. punct. 3. num. 3. pag. 320.

that in the second refection, those meates may be taken, which on a fasting day we eat either before or after dinner; such as are raisins, nuts, apples, or other things studiū seruare, made of sugar or honey: Yet broth also may lawfully be taken, so it be not of such boyled meates, as are forbidden in the time of the Fast. A little fish also may be eaten, or a little portion of a greater fish. These and such like be the meates, which they allow men to feede on in the euening of their fasting day; and by eating of these in stead of their vsuall supper, they maceerate the body mightily, and pull downe the pride of the flesh, that it shall neuer dare to kicke against the spirit any more.

(a) Non est mortale talon confusus studiū seruare, licet quantitas sit aliquantulus granis. Fernand. Exam. part. 2. 3. 2. cap. 8. no. 9. pa. 389.

(b) Facientes Collationem grossam secundum confectudinem Rom. Curiā vel timelli, non frangunt ieiunium.

Aur. Armill. v. Ieiun. nu. 12. pag. 541.

(c) Etiam si parvitas cibi, quā sumiuntur, non excusaret, adhuc tamē indulta consuetudo liberat à culpa. —

Non ergo ad- quis ratio sibi vnius Refellium- culi est, quia sit exigua, sed quia consuetudo iam induxit. Fillius. Moral. Qq. Tract. 27. part. 2. c. 2. nu. 26.

pag. 279.

(d) In collatione 3 great, ut that it doe rather become a Supper, then a Col-

lacione. — et mensura: non debet enim esse tanta, ut potius sit Cenā; iusque enim sūperuenit ieiunium. Quanta tamen debet esse, confidatā est consuetudo communis parvis, que viges communiter apud homines bonos & tirat oratos. Non enim est peccatum mortale, talēm consuetudinem seruare, sicut quantitas sit aliquantulus granis. Tolet. Instruct. Sacer. l. 6. c. 2. nu. 6. pa. 738. latione;

lation; for then it were a breaking of a mans fast. But to know how great it may be, respect is to be had to the common custome of the country, vſed by men of tender conscience. For it is no mortall sinne, to obſerue that, thongh the quantitie bee ſomewhaſt great.

Where we may obſerue by the way, that in this Iefuites iudgement, men of tender conſciences among them, may vſe a great quantity of meat in their little Supper. But if ye deſire further to know what quantity men of tender conſcience in the Roman Church doe vſe, *Azorius* telleth vs, that in the Popes Court (and there I trow there be men of tender conſcience: ſure I am, their learned Doctors doe approue of the custome there) that in the Popes Court they vſe to take a ſomewhaſt greater nightis refectiō, then elsewhere is vſed. And therefore the common custome abroad cannot be excepted againſt, for being greater then men of tender conſciences doe approue. Llamas a Spanish Fryer and Doctor ſaith, that on Christmas Eve it is the custome not onely of Lay-men careleſſe of their ſaluation, but of all the Clergy, yea, of religious persons and Prelates, yea, and of good Bishops and Archbishops, to be ſerved at their tables with plentifull Collations of fruits, and conſerves, and confectiones of Sugar: that himſelfe hath beene at their tables, and is an eye-wiſe of it, and that it ſuum menſis minimam at that time lawfully be done by ſuch men, without obſeruing a measure of Fasting. And for the common custome of other men, *Beyerlinck* ſpeaking of themſelues of the Roman Church, ſaith, *confutacioniū*. Llamas ſumma, *Ecclesiast. pæc. 3, c. 5. 5. 25. p. 392, 393.*

(a) *In Curia Romana & Pontificia ſedis Refectiōe*
uncula ſumma paupētrum. *Azor.*
Inſtit. part. 1.
L. 7. c. 8. q. 8.
pag. 557.

(b) *De Collatione*
noſtis Natiuitatia
Domini repaſo,
— quid conſe-
tudo non ſolam
boniū pum
de ſua ſalute ſpi-
rituali carantū
Secularium, —
Sed omnium Cleri-
corum, imd Re-
ligioſorum &
Prelatorum, etiā
Epifcoporum &
Archiepifcoparū
boniū invuln,
ut illa nocte opu-
lentia Collationes
fructuum et con-
ſervarum — &
verum ex ſaccha-
to confectarum in-
ſtrenuntur: quorū
menſis adiui, &
teſtū ſum, & ſic
dico poſſe fieri illa-
noſte cum tali-
bus, non ſernata-

(a) *Nos longo et a* *We to a long and full dinner doe adde an evening ref-*
plexo prandio ref-
fection, which oftentimes doth degenerate into a Sup-
pertinam adisci-
mua Refectionem per. And this he mentioneth as a motherly indul-
lam, que sepe-
mero in canam
degeneret. Bey-
erlinck. Prōpt. hath beene the licenciosenesse of people, that be-
Moral. in festo
Cinerum, text.
3. in fine, pag.
64.

(b) *Immo &*
cenulam, — po-
stremò etiam in-
stiam adderent
canam, que ve-
teribus procul
dubio iustum fu-
isset prandium.
Lindan. Pano-
pl. I. 3. c. 11.
pag. 89.

vnto her children. And *Lindan* saith, That such things not vsed among the Ancients, ^b they added also *Cenulam*, a little Supper, and last of all, a full Supper, which the Ancients out of all question would haue esteemed a full dinner. Nor may any man except against this last testimony, because hee speaketh not of men of tender Consciences, but of the ordinary multitude, who as he saith, had taken an irreligious liberty against the strict Rules of their fore-fathers. For that limitation of *Tolets*, when he approueth only that custome which is allowed by tender consciences, is but a flourish, or a varnish to colour ouer their licencios dealing and doctrine with. For otherwise in deed and in truth, their Doctrine is, that in this case of Fasting, custome, whether it bee reasonable or unreasonable, yet doth still make the practice lawfull, as I shall haue occasion to shew more fully when I come to the last particular. And by this it may appeare, what quantity of meat is allowable in their little Supper, as they call it.

In the third place now, wee are to consider of the reason or ground of this Supper on Fasting-dayes; for it was not so from the beginning: and therefore it will be worth the labour to search how it came in. But we neede not to bestow any great

great paines: themselues doe tell vs, that ^a in former time, when it first beganne, it was allowed only by way of medicine to procure sleepe, when men through abstinence and emprience could not take their naturall rest: but that now custome hath preuailed, that it may bee vſed for nourishment or to feede the body. And (as another saith) ^b as the beginning it was brought in to make men sleepe, and so vpon a kinde of necessity: but now it is by custome warranted, that we may vſe it without any such ſpeſt. And ſo, or to the ſame purpoſe ſpeakē ^c o- thers also. So in conclusion wee ſee, that beſides their ſet meale at noone-tide, they allow a little meale (as they call it) in the euening, coniſting of bread, fruits, herbes, ſpices, confectiones, and a ſmall fish, and that in ſuch meaſure or quantity, be it ſmall or great, as by the custome of the place is made vſuall; and all this for refreshing and nou- rishing of the body. And thus much they ſay.

Now I ſay to the contrary, that this rule and custome of theirs doth both ſwarue from all pra- eice of Antiquity, and doth crosse the rules and properties of an holy Fast, euen ſuch as them- ſelues doe require.

First, it is repugnant to Antiquity. ^d For anci- ently (ſaith a leſuite) when all men fasted till three of the clocke, they vſed not any euening Refection: but

abſolute et ſimpliſche vſamen Azor. Inst. part. 1. l. 7 c. 8. q. 4. p. 556. ^(e) Fillide. Moat. Qq. Tract. 27. part. 2. c. 1. nu. 25. pag. 279. Leſſi. de Iuſtit. & Iure. l. 4. c. 2. Dubit. 2. 54. Item ſumentes. pag. 719. Llamas. Suman. Ecclef. part. 3. c. 5. 24. pag. 391, 392. Iofeph. Angles. in 4. de lejun. q. 9. art. 2. diſcic. 4. pag. 435. ^(f) Olim quoniam in diebus ieiuniorū ad noctū canaſſent omnes, nulla veſpertinā refectiōem vſebantur: ſed per quāc- edere ſex camare eſperant ad ſextam, qui in ieiunio ſcrabantur, introducta ei refectiōem vſer- gina. Azor. instit. l. 7. c. 8. q. 5. pag. 556.

after

(a) Quāquā
alium ſeruerentur
[colleſtiones] ſtan-
tium per modum
medicina ad cap-
tandum ſumūm;
iam tamen conſu-
tuendo obſeruit,
ut etiam aliquid
per modum nu-
tritionis ſumatur.

Fernand. Exā.
part. a. c. 8. 5. 2.
nu. 9. pag. 389.

(b) Vetus ſub-
vidēntiſſimū,
qui eisimodi Re-
feciōem ſumā ab-
ſoluta & ſimpliſ-
ter efficitam ab-
ſtrahunt, tamet-
uſi indigentia ex-
cūſatiōem non
habeat. Eam e-
nam à peccato de-
ſendit & liberat
non ſomni vel na-
tura necſitas,
ſed eſuetudo re-
cepta: & — fa-
teor quidem illā
primo capiſſe
cauſā ſumā capi-
end. & diuico
etiam indigentia:
more tamen &
conſuetudine eſ-
tructa, ut eā
introducā, ut eā

(a) *Quia Canō-
mes ieiunatibus* after that men on their fasting dayes beganne to eat
cibūm prohibēt, yeeres agoe, and more then a thousand yeeres
post nō prohibēt; after Christ) then was the evening Refection brought
sabingressa sunt, conuentibus up. And as another Iesuite confesseth, ^a Because
Hierarchi, nostra the Canons of the Church doe forbid meat, but doe
not forbid drinke: by the conniuence of the Prelates,
uncula & veteri- our evening Refectiones utterly unknowne to the Anti-
bus prouis igno-
ta, eo videlicet
pretextu, ne po-
tus noceat. Pisa. lone should doe hurt to the stomake. And Beyerlinck
de Abstinent. more freely & plainly ^b They, saith he, (he meaneth
ca. 14. pag. 167. the Ancients) permitted one only Refection, and that
(b) *Illi unicam* refectionem, cāq; a spare one too: but we to a long and full dinner doe
tenēm ieiunatibus indulgebāt; adde a small Refection more, which ofte times doth
nos longo et pleno degenerate into a Supper. Thus themselues con-
prandio vespertī- fesse (as indeed they cannot with any face deny
nam adiūcimus
Refectionulam, so cleare and evident a truth) that their evening
que se penumero *Collation* is a nouell custome, vnheard of in the
in canam dege- primitiue Church, or among good Christians in
nerei. Beyerl. the purer times.

Prompt. Mo-
ral. in festo
Cinerum, test.

3. pag. 63. 64.

(c) *Probatio ex
vniuersali confi-
tudine, que sic in-
terprestat est
praeceptum ieiuni-
ny, ut non nisi
femel in die com-
edendum sit. Sil.*

*Medina, Arzium, & ali. Et iure maritōq; quia si pluries Refectiones sumeretur, non cafi-
garetur corpus; passim enim homines contenti sunt duplice refectione. Filliuc. Tract. 27. part.
2. c. 2. nu. 22. pag. 279. Quum homines communiter bis in die comedant, veleni ieiunare de-
bet tantum femel in die comedere. Atq; ob id unica comedio in die ieiuniū (à media nocte in me-
diōn vñq; noctēm) est necessaria ad essentiam ieiuniū. Ideoq; bis parum comedens non conficit
ieiunāt. Lorichius Thesaur. v. Ieiunium nu. 6.*

Secondly, this custome of theirs in taking an evening Collation after a full noone-tide Dinner, doth crosse and ouerthrow the nature and right vse of a religious Fast. For themselues describe a Fast to consist of one Refection onely; and they adde by way of reason, that if more were granted, it would take away the end aimed at in an holy Fast, which is the afflicting of the body, ^c because usſer, Medina, Arzium, & ali. Et iure maritōq; quia si pluries Refectiones sumeretur, non cafi- garetur corpus; passim enim homines contenti sunt duplice refectione. Filliuc. Tract. 27. part. 2. c. 2. nu. 22. pag. 279. Quum homines communiter bis in die comedant, veleni ieiunare de- bet tantum femel in die comedere. Atq; ob id unica comedio in die ieiuniū (à media nocte in me- diōn vñq; noctēm) est necessaria ad essentiam ieiuniū. Ideoq; bis parum comedens non conficit ieiunāt. Lorichius Thesaur. v. Ieiunium nu. 6.

men ordinarily are contented and satisfied with two Refectiōes in a day; and consequently, more then one, would be no affliction or chāstisement to the body. And they say true: and the truth of it is verified in this case. For who cannot without feeling any want of meat, goe to bed with such a Collation in the euening, after he hath eaten a good dinner before? By their owne rules then it followeth, that the allowing of such an *euening Collation* after a noone-tide dinner, is an abolishing of the right vse of an holy Fast.

And thus much for their *euening Refection* or *Collation*: I come now to consider their custome of drinking on their fasting dayes, which I call a *continuall Bevere*. For they doe allow a man in their Fasts to drinke what drinke he will, and as often as he will. ^(a) In *drinking in Lent fasts* there is no limitation or restraint, how often it may bee vised, saith *Medina*. And *Fernandes*, hauing first propounded the question, ^(b) Whether upon a fasting day a man may drinke oftentimes, although bee doe know he shall be nourished very much by it: hee answereth readily and roundly, *Poterit, bee may doe it*. And so *Filliucius*, ^(c) I say (saith hee) that drinking of water, or wine, or beere, whether it be before or after dinner; whether it be taken for nourishment or not, doth no way breake a mans fast. And agreeably hereunto the rest of their Doctors doe teach, as I shewed before out of *Azorius*.

Now lay these things together, that vpon a Fasting day a man may eat a full dinner, and after that in the euening take a little Supper, which by

^(a) In Ecclesiastica Quadragesima unica refectio tantum est potatione nulla est apposita limitatio: Io. Medina Cod. de leiu- nio.q.2, in fine pag. 229.

^(b) Poteritne quin in die ieiunii sepius bibere; quamvis sciat se potu maximè ali? Resp. Poterit. Fernand.

Exam. p.3.c.8. nū.17. pa.392.

^(c) Dico potum a- que vel uni vel ceruisia, sive ante sive post prandium; sive sumatur ad sufficien- tiam, sive non, hanc frangere ieiunium.

(a) *Colligitur, quod non probatur bibere quantum quis vulnerit ante post comedionem.*
Sequitur praeceptum non interfingere ieiunium, qui sumit collationem: nam amplius quam semel inde non comedit. Barthol.

Medina Instruc. Confessorum, l.1.c. 14.5.10. pag. 142. Non dicitur Refectio, sed Refectionula.
Bonacina Moral. Theol. to.2. disp. vlt. q. 1. punct.3. pag. 320.

(b) *Voco Refectionem, sumptionem ciborum alendum corpus, Filliuc. Tract. 27. part.2. cap.2. nro.22. pag. 279*
et sumere tantum sacrum fructum ad sufficiationem naturae, et procul dubio iterum comedere. Caiet. Summula, v. Ieiunium. fol. 120. pag. 2.

virtue of common custome doth grow to a true or just meale many times; and besides all this, ^a may drinke sweete wines and strong drinke, what he will, at all times of the day, and then tell me, what great penance is to be found in a Popish Fast? They say, that drinking of the best wines, is no feeding, and that eating a *Collation* in the euening, and *spices* and *conserues* at other times of the day, is no *Refection*. But *Ionathan*, when he tasted a little honey upon the point of his speare, felt himself much refreshed by it; as it is in *Sam. 14. 27, 28, 29*. And we finde it in experience, that strong drinke, spicerie and confectiones, doe so satisfie the desire of nature, that they take away a mans appetite from his meate; and themselues confesse, that *wines*, and *strong drinke*, and *Electuaries*, doe nourish the body, and breed blood and spirits. What gluttons then are they in their religious Fasts, that esteeme all this as no *refection* of the body? And if it bee a ^b *Refection*, (as they which vse it doe feele, and all that consider it, eu'en themselues not excepted, will confesse it;) then a Popish Fast is not contained in the definition of a true Fast, one essentiaill part whereof is this, that there be taken *one only* *Refection* for the space of a whole day.

C H A P. III.

The Time of refection in a Popish Fast.



Hus I have done with the second particular; concerning their *Indulgence*, namely, the *Number* of their *Refections*: the third is, the *time* that they prescribe or allow for the breaking of their Fast. For in the ordinary Fasts of the Church, one *refection* in the day hath euer beeene allowed, but that in times past, when Religion was not defaced with superstition and hypocrisie, was towards the end of the day; that so nature might bee chastened, and yet not destroyed. But in the Fasts of the Church of Rome, this usage of the Ancients is peruerted also. For clearing of which point, I will set down their owne sayings and conclusions.

1. They say in the generall, that that time for breaking of a mans Fast is lawfull, which custome doth approue. So *Medina* saith, ^a that concerning *est hora cibarum* *sumendi cibum?* *this point we are not to make any stop, nor is it needfull to moue any scruples: bnt let the custome of the Country be obserued herein, as in many other things.* *Fernandes* first propoundeth the question: ^b *What is a competent hour for receining of meate on a fasting day?* And then he shapeth the answer to it, *That hour which is vsed to be kept according to the custome of the*

^(a) *Hic tamen non est immorandum, nec opus est scrupulos inferre. Seruetur in hoc, sicut in aliis multis patrie consuetudinibus, Ioh. Medina Cod. de ieiun. q. 6. pag. 338. Col. 2.*

^(b) *Interv. Quid est hora cibarum sumendi cibum?* *Resp. Ea, que secundum consuetudinem loci servari solet paulo plus minusque.* *Fernand. Ex. am. part. 2. c. 8. 5. 2. nu. 4. pag. 388.*

(a) *Hora quidem place; or thereabouts not much under or over. And conueniens, ante quam non est comedendum, est meridies propter quam non est comedendum, sed ubi communitas non seruatur à ieunantibus, potest quis comedere illa horæ, quæ communiter ieunantes ibi comedunt. Caie. Summul. v. Ieiun. fol. 120. pag. 1.*

(b) *Nunc autem Religiosi, etiam mulierum ante meridiem & siquo tempore & in Quadragesima videuntur comedere. Caetan. Ibid.*

(c) *Seculares ieunium laxant ac solvant, hyeme quidem una ante meridiem horâ ante meridiem & in*

*hyeme autem horâ ante meridiem, aut in meridiem, aut eiam horâ ante meridiem; estate, verâ una horâ integram, aut eiam una & tenui horâ ante meridiem. Azor. Instit. part. 1. l. 7 c. 11. pag. 564. Col. 1. 2. (d) Filliuc. Tract. 27 part. 2. c. 4. nu 73. pa. 284. (e) Reginald. Prax. l. 4. nu 156. pag. 152. (f) *De hoc non est scrupulus habendus. Nam videtur mos esse inter Christianos introductus, quod edere sufficit quasi horâ ante meridiem; sicutque nonnulli**

Dulciores sentientes seruari ieunium, si mené comeditur tribus aut quatuor anticipatis horis ante meridiem, modo non comedatur magis quam scimel. Barthol. Medina Instit. Confes. l. 1. c. 14. §. 10. pag. 143.

*Cajetan, * The convenient houre (faith hee) before, which we must not eate, is mid-day: But where that is not commonly obserued, a man may eate at that houre, at which those that doe fast, doe commonly eate in that place. And to the same purpose speake others also.*

Secondly, for more particular determination of the time, they say, that the custome among them is, to dine on their fasting daies about mid-day, or an houre or two sooner. *Cajetan saith, that even their religious men, in summer and in Lent doe eat their meale long before mid-day. And Azorius telleth vs, that their Seculars doe breake off their Fast in winter, one hauire before mid-day, and in summer almost two houres: and that Monkes and other religious persons doe it, in winter, about mid-day, or halfe an houre, or a whole houre before; and in summer, a whole houre, or an houre & an halfe before mid-day. And to him agree Filliucius, and Reginaldus.*

Thirdly, They thinke it not vnlawfull, to breake Fast longer before noonetide, if so it be vsed. *Barthol. Medina saith, f that wee are not to stand scrupulously upon this point, because the custome is brought in among Christians, that it sufficeth to eat about an houre before noone: and that some Do-*

Etors think that a Fast is kept, if men eat in the morning, three or four hours before mid-day, so they eat not oftener then once. And he and they speake according to their owne grounds and principles. For seeing custome is of such power with them, both in this and in other things, that it may disannull and cancell the Churches orders in greater matters then this is, as ^(a) *Reginaldus* saith it may; then if custome haue preuailed to haue Dinner ^{L.4. m.156. pa. 152.} many houres before noone, it will be safe inough to vise it.

Fourthly, because the rules and Canons of the Church did require, that their after-noone seruice, which they call *Officium None*, their *noone* or *ninth-houre Service*, which was at three of the Clocke after mid-day, should bee said in their Churches, before they did breake off their Fast; they translated their after-noone Seruice to the fore-noone, that so they might eat their Supper about mid-day, or sooner. And though they altered the time, in this manner, from the ninth houre to the sixt, or sooner, that is, from three of the Clocke to twelue; yet they kept the old name of their Seruice still, and called it *Preces None*, the *noone* or *ninth-houre Prayers*. And from hence a learned man of their own Church obserueth, that ^(b) *in Flanders, and among the Wallons, mid-day or twelue of the Clocke hath beeene vised to bee called Noone.* And so wee see it is called among vs heere ^{Et vulgus Rusticorum apud Salones meridiem vocant Nonam, & Flandriam Rustici quim Ciues meridiem suo idiomate vocant Nonam; & ad pulsum duodecima, quia est nobis hora meridiæ, obiuit vetus praborum Catholicorum consuetudo, ut detecto capite ore tuis Deus & cogitetur mors Christi, quæ accidit hora nonæ. Antio. Liturg. to 1. feria 4. quatuor Temporum cap. 1. pa. 100.}

(a) Tempore Quadragesima non manducant ieiunantes ante diuersas vespertas: sed dicunt illas omnes Ecclesie decimam horam, ut undecimam comedant. Hieron. Llamas Summ. Eccles. part. 3. c. 5. §. 26. pa. 394. Erat illa coniectudo in Quadragesima, ut horam nonam, hoc est, nostra more, hora tertia post meridiem, inciperent fieri missae, & post missas Officium Vesperatum, ac deinde solueretur ieiunium. Cui legi nostra mores fraudem faciunt. Ita enim dicimus missas ut vnde cum Vespertinali Officio, quod illis in Quadragesima continuo recte subiungimus, ieiunantur hora sexta, que respondet nostra duodecima seu meridiem, & tunc soluiamus ieiunium. Antiq. Liturg. to. 2. feria sexta post Cineres. pag. 105. (b) Quam ieiunium, quod ante non nisi ad nonam horam, sive ad tertiam nobis pontificianam solueratur, ante meridiem interrumpetur, atque eam in rem non modo mysteria, sed & vespere suum menitentis tempus anticiparentur; factum est ut hora ieiuniorum labore molestiores praeciderentur. Lindan. Panopl. lib. 3. cap. 11. pag. 89. (c) Tunc vespertine horae post horam tertiam post meridiem celebrabantur; quam horam quam multius esset difficile expectare ut canam sumerent; postea usu induluum esset, ut ante vel iuxta meridiem celebrarentur, ut illis finitis, competens ad comedendum tempus fidelibus relinqueretur. Io. Medina Cod. de Ieiun. q. 6. pag. 338. Col. 2.

in England. Nor did they rest contented with this; but because the ^a Canons required, that in Lent time they should fast till after the *Vespers* or Euening Seruice was ended, which was toward night; they said their *Vespers* or Euening Seruice in the morning, that hauing dispatched them, they might goe to meat at 11. or 10. of the clocke. And so *their Euening Seruice* (as a learned Bishop of their owne doth obserue) belyeth his time, being performed long before that time of the day. And the reason of all this was, because (as ^c themselues doe tell vs) *it was too long for many to stay till three of the clocke for their supper*; And therefore it was brought in by custome, that the *Euening Seruice* should be said before or about mid-day, that that being ended, there might be left a competent houre, for Gods faib-
full people to eate on their fasting day. The summe is, they made haste with their Seruice, that they might not stay long for their Dinner.

Now against this part of their *Indulgence*, I say,
1. That it is against all practice of Antiquitie in Scriptures. For, the custome related there, was to abstaine till Euening, or the Sunne-setting; as may appear by the examples of Fasts recorded in

Scriptures, and gathered and alledged by Bellarmine to that purpose. ^a In the Old Testament, (faith he) where there is speech of fasting, there is mention made of the even tide, as the time when they broke off their Fast: as *Judg. 20. 26.* They fasted that day vntill even. And the like is said, *2. Sam. 1. 12.* They mourned and wept and fasted vntill even for Saul and for Jonathan, and *2 Sam. 3. 35.* So doe God to me, and more also, if I taste bread or ought else, till the sunne be downe. And so else-where. Whereby we understand (faith hee) that among the Fathers of the Old Testament, a Fast was, to eate meate but once on-ly, and that in the evening. The case is both cleare and confessed; and therefore needeth no further prooef.

2. I say, that it is against the practice of the ancient Christian Church. For ^b in the beginning of the Church, Fastes were continued till the Sunne-setting, saith Joseph Angles. He addeth, that the reason thereof was, because the Apostles received their forme of fasting from the Fathers of the Old Testament, who were commanded to keepe their Fast till evening. And so the Apostles Scholers kept it for many yeeres after. And for prooef thereof, hee bideth vs reade *Eusebius, Basil, Ambrose, and Augustine.* And if he had pleased, he might haue added others moe. Bellarmine citeth *Tertullian, Athanasius, Basil, Epiphanius, Ambrose, Hierom, Prudentius, Paulinus, Chrysostome, Augustine, Cassian, Benedict, Gregorie, Bernard, Micrologus, Gratian.* Out de Ieiun. & D. Ambros. Setm. 33. & B. Aug. Ep. 86. Ioseph. Angles in 4. Sent. part. 1. de Iej. q. 9. ar. 3. Diff. 1. pa. 440. v. Antiq. Liturg. 10. 2. seria 6. post Cincres. p. 104.

of

(a) In Testa-
mento veteri
quum de ieiunio
agatur, bona ve-
spertine fit men-
tis, *Jud. 20.* Ie-
iunauerunt illa
die usque ad ve-
sporam. Idem ba-
betur. 2. *Reg. 1.*
& 3. & alibi.
Ex quo intelligi-
mus apud Patres
Vetus Testa-
menti ieiuniorum
fuisse semel
tanium, idque ad
vesperum cibum
citere. Bellar.
de bo. oper. in
partic. 1. a. c. 2.
Sunam igitur.

(b) In principio
nascentis Ecclesie
ieiunium usq. ad
solis occasum ten-
debatur. Et
ratio est, quia
Apostoli formam
ieiunandi accep-
runt ab antiquis
Patribus, quibus
praecepimus eti-
usq. ad vesperam
ieiunium seruare:
& ita Discipuli
Apostolorum per
multa tempora
seruauerunt. Lege
Euseb. 1. a. Hil.
Ecc. c. 17. &
Basil. Serm. 1.

(a) Christians
Veteris ieiunia
non solubant,
nisi horā nonā ab
ortusolis, vel
etiam horā ve-
spertinā in Qua-
dragesima. — St. Aug¹ustine in Epis.
86. ad Casiu-
m, passim acci-
pit non prandere
pro eo quod est
ieiunare, & cōtra
non ieiunare, pro
eo quod est pran-
dere. — apud Ve-
teres — inaudi-
tum est prorsus, vt
anie boram no-
nam, que est ter-
tia post meridi-
em, ieiunium
quodcumque sal-
uator: quemad-
modum etiam
nulla est apud
Veteres mentio
bene Refec¹tionis,
quā de ieiunis a-
gitur. Bellar. de
bonis operi-
bus in part. 1.
cap. 2.

(b) Tanta fuit
suum cura non
comedendi ante
nonam tempore
ieiunij, ut pran-
dere & non ieiun-
are passim om-
nibus Veterum
libris sint syno-
nyma. Antiq. Liturg. to. 1. feria quarta, 4. temporum, cap. 1. pag. 99.

of which Authors he concludeth, that *The Ancients did not break off their Fasts till three of the clock in the afternoone, or till evening in Lent time: that in S. Augustines dialect, Not to fast, and to dine, or to fast, and not to dine, is all one: and that it is a thing never heard of among the Ancients, that any Fast should be broke off before three of the clock in the afternoone.* And (as another learned man noteth) ^b So great was the care in old time, not to eate before three of the clocke on their fasting daies, that to dine, and not to fast, are everywhere in all the Bookes of the Ancients, words of the same signification. And the like is acknowledged generally by the rest of their learned men: as indeed the case is so cleare, that it cannot be denied, or any way shifted off. And heere with we may rest satisfied for this point: Onely I will adde one consideration more, that the Ancients, though they did eate but one onely meale, and that a sparing one; yet they esteemed it not the keeping of a fasting day, if they tooke that meale about noonetide or dinner time. And hence it was, that because the Church did forbid any fasting daies to be kept between Easter and Whitsunday, that they might expresse their ioy for Christs Resurrection; the ancient Monkes, not willing to vse any fuller diet then they were accustomed vnto at other times, did only change their supper into a dinner, without altering the quantitie of their meate. So St. Hierome, relating the customes of the Coenobitæ, that is, such religious persons as liued together in a Collegiate life, saith

among

among other things, ^(a) From Easter to Pentecost, ^(a) A Pascua ad
their Suppers are changed into Dinners, that so they Pentecosten cu-
may both satisfie the Orders of the Church, and yet na mutantur in
not stuffe the belly with a double portion of meat. ^{Prandia; quod &}
And in *Cassian* we finde, that one hauing moued a ^{traditionis Eccle-}
doubt, how a religious man, accustomed to fasting ^{Justicia satisfiat,}
and spare diet, might passe this long time of Festi- ^{& ventrem cibis}
vitiæ betweene Easter and Whitsuntide, without ^{non onerent du-}
making the flesh too wanton, if hee should feede ^{plicato. Hieron.}
more fully or finely then before; answere was ^{Epist. 22. ad}
made, to this purpose; that ^(b) for the keeping of this ^{Epist. pa. 186. F.}
festinall solemnitie appointed by the Church, without ^{diebus festiua}
breaking of the wholesome order of their spare diet; ^{statuta confuetu-}
it would suffice so farre onely to remit of their rigour, ^{do solennitatis}
that the meate which was vsed to be taken at three ^{cautelarum pa-}
of the clocke in the afternoone, should for that space of ^{cimoniæ modus}
time be taken somewhat sooner, that is, about twelue ^{minimè transcen-}
of the clocke, in that maner onely, that neither the ^{datu; sufficiat ut}
wonted measure, nor the qualitie of their meate bee ^{indulgentiam re-}
changed. By which places it is apparent, that An- ^{missionis cù v. s. q.}
tiquitie thought a mans Fast to be broken, if there ^{progreedi patia-}
were nothing else in it, but onely this, that he did ^{mur, ut cibis quæ}
eate about mid-day; though the quantitie and qua- ^{boræ dies non}
litie of his meate were altogether the same that is ^{fuerat copiendum,}
vsually on fasting daies. And this may serue to shew ^{pauli cians, id}
how vnlike the Church of Rome is in this point ^{est, sexta boræ}
also, to all Antiquitie both of the Iewish and ^{pro festinatatis}
Christian Church. ^{tempore capiatur,}
as ratione diun- ^{ea ratione diun-}
tus, ut ciborum ^{lasciat, ut ciborum}
solidus modus vel ^{solidus modus vel}
qualitas non mu- ^{qualitas non mu-}
tetur. *Cassian.* ^{Collat. 21. cap.}
^{23. pag. 1030.}

Thirdly, I say, it is against the nature of a Fast, as it is described by Popish Doctors. For, a Fast is for afflicting of the body by subtraction of food. And therefore, (as *Thomas* speaking of this

(a) *Vnde oportet*, very point, faith,) *a Something must be added, quod aliquid addat supra communem consuetudinem; ita si: men quod per hoc non multum natura grauetur.* *Est autem debita communis consuetudo comedendi hominibus circa horam sextam; tum quia iam videtur esse completa digestio nocturno tempore, naturali calore interius renovato propter fugus noctis circumstantes; & discimus: three of the clocke.* And Bellarmine, and Valentis, *suffici humoris per membra, cooperante ad hoc calorem diei, ut quod ad summum solis ascensum: tum etiam quia tunc praecepit natura corporis humani indiget inveni contra exteriorem aeris calor. m, ne humores interius adurantur. Et ideo ut si uenans aliquam afflictionem sensat pro culpe satisfaciens, conueniens hora comedendi taxatur in omnibus circa horam nonam.* Aquin. 2.28 q. 147. art. 7. in C.

above the common custome; yet so, that nature hereby be not burdened ouermuch. But the custome of eating about mid-day, is the due and common time; both because now digestion seemeth to be fully ended in the night season, naturall heate being called inward, because of the externall cold about, and the diffusion of the moisture or iuice by the members of the body seemeth now also compleate, the heate of the day cooperatiing thereunto, vntill the highest ascent of the Sunne. And also because mans nature doth especially then stand in need to be relieved against the externall heate of the ayre, lest the humours within bee burned by it. And therefore that he that fasteth may feele some affliction, a conuenient houre of eating is imposed about three of the clocke. And Bellarmine, and Valentis, and Pisanus, besides other moe, in their definiti- ons of a Fast, or among the essentiall things be longing to it, doe (as I shewed in the beginning) require this for one, that in a Fast, the abstinen- ce be longer then at other times, and the refection is to be later and after the vsuall time of Dinner, that by this forbearance of meate, nature may feele a want of food, and the body may be affli- gated by it. But the vsuall time of feeding on ordinarie dayes, is about noone, or eleuen of the clocke, or not before tenne at the soonest. And therefore when the Church of Rome doth allow men to eate their dinner on fasting dayes at those houres or sooner; it doth by this indulgence overthrow the essence of a Fast.

To this Bellarmine answers, ^a that when the ^{(a) Quando} Ancients did prescribe shree of the clocke for the ^{Veteres definie- runt horam no-} breaking of a mans Fast, men then did use to dine ^{nam pro solutio-} about mid day. For they thought that this was sufficient ^{jejunum, tempus ordinarium ci-} affliction for the flesh, if the refection of the body were ^{bum sumendi fa-} deferred for three houres space, namely, from twelve, ^{tebat esse meridi-} till three of the clocke in the afternoone. But now-a-^{es. Satis enim esse putauerunt ad carnis afflictio-} dayes, (faith he) the greatest part of men is accustomed ^{ad carnis afflictio-} to dine, not at twelve, but at nine of the clocke in the ^{men & castiga-} morning. Whence it followeth, that if men do now in ^{tionem, si ad pa-} the time of their fast, dine about noone-tide, they come ^{rum, id est, ab} to feed the body three houres later then ordinary: and ^{ad bora sexta, usque ad nonam refi-} so they keepe the old custome still. ^{lio differ-} Thus the Cardi-^{nall. But Filliuscine saith, ^b that commonly the diffi-} cultie or hardnesse which is in fasting, is felt in the e-^{verò tempore magna pars ho-} uening refection, and not in the forbearing of dinner, ^{minum non horā} which doth scarce differ from the ordinary houre of sextā, ^{sed tertia} dinner on other dayes. Which answeres of theirs ^{prandere solet. Ex quo sequitur, ut si tempore jejunij cibum sumant horā sextā, hoc est, ad meridiem, tribus horis serius ad reficiendum corpus accedant, quam ordinariē solant; ad per hoc ab antiqua confuetudine non recedant. Bellar. de bo. oper. in part. 1. 2. c. 2. 5. Addimus.} doe indeed deserue no reply, because they are e-^{vidently friuolous. For where doe men now-a-} daies ordinarily dine at nine of the clocke, as Bel-^{larmine saith? Or if they doe so in some places,} yet certainly in most places it is not so; and what will he say for the Fastes that be there used? ^{(b) Vt omittam communier jeju-} Or if it were so in most Countries, yet they doe allow men to dine on their fasting dayes, at eleuen or tenne of the clocke, or sooner. And then what great penance were there in that forbearance, lon-^{ger then which every man must and will yeeld} vnto at their greatest Feasts, before the Cookes ^{havidi difficultatem sentiri in Refectiuncula Vespertina, non autem in prorogatione prandij, que vix differre solet ab hora consuetu prandendi in diebus communibus. Fil. tract. 27. p. 2. c. 4. nu. 71. p. 184.}

can be ready? And for their little refection at night, that sure pincheth the body but easily, being such as before was declared, and after a full meale at noone-tide before. These friuolous answers then deserue no serious reply; nor would I feare lest any man should be perswaded or mis-led by them: yet I thought it not amisse to relate thes; that men might see both what poore and miserable shifts they are driven to, for defence of their loose and licencious Fastes: and also how in things evident to the eye, the one doth crosse and contradict the other; *Bellarmino* saying that the customarie houre of dinner is now-a-daiers about nine of the clocke; and *Fillius* affirming, that there is finall difference betweene their dinner-houre on their fasting day, and on another day. But a desperate cause requireth such miserable shifts.

Fourthly, I say, that this dining at noone vpon fasting dayes, sprang from indeuotion & want of zeale, or from Epicurisme, & a loue of the belly. I presume in reason I may well thinke so, seeing no other probable cause can bee imagined, why it should otherwise be admitted and received. But I shall not neede to stand vpon conjectures or surmisess, how probable soeuer otherwise they bee. For themselues doe acknowledge as much as I say. *Fillius* saith, ^a that in old time, the Iewes fasted till sunne-seting, and that the same was the custome of the ancient Christians also; although afterward, zeale waxing cold, they began to abate of the houre. And to the same purpose speaketh *Azorius*.

(a) *Olim apud Hebreos ieiunia producuntur usque ad occasum solis & apud Veteres Christianos idem erat in more positum.* — *Quid nis deinde, fer. more intemperante, experit ciuus quod, horum.*

Tract. 27. part. 3. c. 4. n. 64. pag. 283.

us. For hauing first said, that the Hebrews did vse to fast till night ; and that thence the old Christians were accustomed to keepe the same order, he addeth ; *a* Afterward, the old zeale waxing cold by degrees, the Fast began first to be broke off before the Sunne went downe ; and after that, a fewe ^{re, captum est} hours before sunne-setting. For they began to eat ^{solui ieiunium} their supper at three of the clocke, that is, three hours ^{primo quidem} after mid-day, and as many hours before the sunne ^{antequam sol occidet, deinde} set. And if zeale may be said then to waxe cold, ^{verò etiam paucis} when they preuented the old time, by taking their supper at 3. of the clocke in the afternoone, then we may boldly say, that now zeale is key-cold, or quite quenched in the Church of Rome, seeing she alloweth her children on their fasting dayes, ^{et} to eat their dinner before the mid-day. And so, or more sharplye then so, doth *Filefacus* censure this disorder ; *b* It is come to passe (saith he) by our irreligious infirmitie, that we take meat at mid-day, and so breake off the Fast. He meaneth, that men did pretend infirmitie, because it was too long for their feeble bodies to forbeare meat, as the Ancients did ; but that the true reason was not weake-nesse and indisposition of body, but irreligion and deadnesse of soule. And this may suffice to be noted for the time of their eating on fasting dayes.

(a) Deinde te-
pescente sensim
vetere illo seruo.

before the Sunne went downe ; and after that, a fewe hours before sunne-setting.

For they began to eat

their supper at three of the clocke, that is, three hours

after mid-day, and as many hours before the sunne

set. And if zeale may be said then to waxe cold,

when they preuented the old time, by taking their

supper at 3. of the clocke in the afternoone, then

we may boldly say, that now zeale is key-cold, or

quite quenched in the Church of Rome, seeing she

alloweth her children on their fasting dayes, to eat

their dinner before the mid-day. And so, or

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disorder ; It is come to passe (saith he) by our ir-

religious infirmitie, that we take meat at mid-day,

and so breake off the Fast. He meaneth, that men

did pretend infirmitie, because it was too long for

their feeble bodies to forbeare meat, as the Anci-

ents did ; but that the true reason was not weake-

nesse and indisposition of body, but irreligion and

deadnesse of soule. And this may suffice to be no-

ted for the time of their eating on fasting dayes.

(b) Nobis im-

becillitate irrel-

igiosi (ut ita di-

can) faciunt est,

ut ad meridiem

cibum sumamus,

sumamusque ie-

junium *Filefac.*

de Quadrag.

cap.6. pag.437.

CHAP. V.

The Quantity of meat and drink in a Popish Fast.

(a) Excedens in
quantitate cibi,
vñcunq; rece-
dens ab æqualita-
te quantitat; ac-
terminat; non
frangit ieiunium.
Jof. Angles in
4. de Ieiun. q. 9.
dub. 5. Concl.
2. pag. 432.

(b) Sequitur,
quod si quis in
die ieiuniū illa
tria ex intento
seruet, & tamen
one quam sumit,
regulam tem-
pore per gulam
excedat, satisfa-
ctio precepto de
ieiunando, quan-
doquidem sub illo rancie;

Medina. Cod. zed in it.
de Ieiun. q. 11.
pag. 354.

(c) Quando-
cunque quis semel

tantum in die horā prescriptā comedet, & à cibis vitiis abſiſuerit; quicquid aliud comedet
vel bibat, sive moderatè sive immoderatè, & sive deleſabiliter, sive aliter, non frangit ieiunium
Ecclesiasticum. Reginald. lib. 4. nu. 163 pag. 54.



He fourth particular is the *quantity* of meat and drink allowable in the Church of Rome in their holy Fasts. And for that, I find no *slims* among them, but that every man measure himselfe by the belly. But that their meaning may more plainly and distinctly appeare, I will first consider the *quantity* that they allow in their dinner, and then in their drinkings.

And first, for their dinner on fasting dayes, they say, That he ^a who exceedeth in the quantity of meat, how much soever he swarne from the equality or even in unica reſectiōne, breaketh not his fast. They say, ^b that if a man doe with intent and purpose keepe the three things which they require in a Fast, and yet in that one refection or dinner which bee ta-

keheth, doe through gluttony exceede the rule of temperance; yet he doth satisfie or sufficiently keepe the Precepto non capicept of fasting; because the quantitat; of the dinner doth not fall vnder that precept, or is not compri-

ptionis. Ioh. Cod. zed in it. Againe they say, ^c When soever a man doth eat but once in the day, at the appointed houre, and

abstaineth from forbidden meates; what soever else

be either eateth or drinketh, whether moderately or immoderately, and whether to delight appetite or otherwise, he breaketh not the Fast of the Church. Yea, a but is there no measure how much a man may eat? Yes. He may eat as much as he can, for ought that the Precept of the Church doth require. Yea, but say that a man doe gormandize, how then? b If a man should eat till he glut himselfe, that excesse were unlawfull, but heereby his Fast is not broken. Well: but c what if a man at his meale take so much meate, use so many dishes and sawces, even to gluttony and gormandizing, that he feeleth no affliction of the flesh, yea that he doth exceedingly prouoke his gluttonous appetite, stirre vp lust, and take so much meate at one dinner, as may be sufficient for three men to feede upon in a conuenient sort; doth this man keepe the Lawes of fasting? I answer (saith Jacobus de Graff, fisi) that if we speake according to the substance of the Precept, his Fast is not broken: and in this sense comedenda tantum the common opinion may be admitted, which is, that these men doe satisfie the Precept of the Church concerning fasting. Or else we may speake of Fasting, with respect to the merit of it; and so these men doe not satisfie or fulfill the Precept. Thus these men speake for the quantitie of their meate at dinner: And their practice is not valike their doctrine. For, a We (saith Beyerlinck) take our dinners on our fast, prandio quantum sit tribus bominibus satis ad conguam eorum sufficiationem? Resp. Quidam consideratis considerandis, hec quæstio pos: ita decidi, quod si nos loquimur quoad substantiam precepti, ieunium non dissoluatur. Et ita potest habere locum communis accio, scilicet hunc hominem ieunum precepto satisficere. -- Aut verè loquimur de ieunio quoad meritum, et i: non satisficiunt. Jacob. Graff. part. 1. l. 2. c. 37. nu. 39. pag. 217. (d) Nos prandia sumimus, eaque talia, ut præteriam absumptum copia & varietate ciborum facile compensemus. Beyerl. prompt. in festo Cinerum, tex. 3. pag 63.

(a) Interrog.
Quantum licet
comedere die ie-
unij? Resp.
Quantum quis
edere poterit, lo-
quendo de ratione
precepti. Fern.
Exam. part. 1.
c. 8. s. 2. pag.
389.

(b) Qui usque
ad ingurgitatio-
num comedere,
talis excessus il-
licitus est, sed
non ex hoc foli-
tur ieunium.

Iac. de Graff.
decision. aur.

part. 1. l. 2. c. 36.
nu. 27. pag. 258.

(c) Sed an biser-
uum precepta
que, scilicet
cibis sumunt, id est
cibaris & condi-
mentis consumuntur
ad ingluviem ut
que, ut nullum
carnis afflictionem
sentiant, inand-

gulam impensis.

mē irritent, libi-
dinem excitem-

tantum cibi su-
mentes unico

sting dayes, and they such, that we may easily by the store and varietie of meates, make amends for the abstinence that is past. But Lindan speaketh more broad, and saith that the fasts of their Catholikes are every where such Fastes as Epicures doe keepe. To which purpose I haue cited his words * elsewhere.

* Treatise of Fasting. cap. 4.

(a) Bene potest libere ante pran-
-dium & post
prandium, quan-
-tum videbitur
illi absq; peccato
non ieiunandi;
Verum est, quod
peccabis peccato
gule, &c. Rod.
Somm. Cal.
part. 1. c. 23. nu.
1. pag. 28.

(b) Ex his infer-
-etur primò, Patris
jumentum cre-
-bricm non re-
-tari; -- quare
etiam si quis eo
fine vitatur, eti-
-am immoderatè,
non violabit pra-
-ceptum Ecclesie
de ieiunio, et si
contra temperan-
-tiam peccet. Lef.
de Iustit. & lu-
re, l. 4. c. 2. Du-
bitat. 2. nu. 10.
pag. 718.

The like they say for the quantitie or measure of their drinking all times of the day. For, ^a a man may drinke well inough before dinner and after dinner, as much as hee thinketh good, without any sinne of not fasting: it is true, that he shall sinne by intemperance. So speaketh Rodriguez. And to the like purpose Lessius; ^b from hence (saith he) it followeth, that often drinking is not forbidden in the time of a Fast, &c.—that although a man doe use drinke for that end, (namely for nourishment) and that immo- derately, he doth not violate the Churches Precept of fasting, though he sinne against temperance. And to like purpose speake others. So in summe their doctrine consisteth in two points;

1. That a man by playing the Glutton or the Drunkard on a fasting day, may sinne by intemperance or excesse, in the like maner as hee should doe on any other day, if he vsed the like excesse.

2. That no excesse in the measure either of meate or drinke, is any offence or sinne against the rules of a Romane Fast: so that a man may play both the *glutton* and the *drunkard* vpon a fasting day, and yet keepe all the rules of a Popish Fast. Only the question further is, Whether a man sinning by intemperance in gluttony and drunken-

essie,

nesse, and yet at the same time keeping their rules of fasting, doe merit at Gods hands by his Fast?

And their answer hereto is, That ^a if the excesse be so great, that it be a deadly or mortall sinne, then he loseth the merit of his fast, as he doth of all other his good workes: but if the man do not sinne mortally, (by this excesse) then he doth not absolutely lose the merit of his Fast, but only in part. For in that he doth voluntarily forbear forbidden meates and a second refecti- on for the Churches commandement, he doth so farre forth merit by his fasting; which merit is not done ^{ie.} Quia qua- away, though he keepe not due moderation in the use ^{parte voluntarie} of meate or drinke: but so farre forth as he useth ex- cessse, he doth not merit. The meaning of which speech is to this purpose; that his fasting is a good worke, though at the time of his fasting, hee doe surfeit and bee drunke: and if his surfeiting and drunkennesse be such and so great, that it putteth him out of the state of grace, then he cannot merit by it, because a man that is not in the state of grace, cannot merit by any worke at all, how good soever otherwise it be: but if his gluttony and excesse be not such and so great, that it doth exclude him out of the state of grace; then hee meriteth still by his *gluttonous* and *drunken* Fast. And thus ye haue the summe of what they say in this case, concerning the *quantitie* of their *meate* and *drinke* on their fasting dayes: Which is a most drunken conceit, and vnworthy the profession of learned men or Christians. But the vanity may appeare by these considerations.

First, it is against the practise and opinion of all

(a) *Sint tibi quotidiana ieiunia, & refectio satietate fugiens.* Antiquitie. For their sayings are, ^a Let thy Fastes be daily, and thy refecction without satietie. For it profiteth it noshing to carrie an emptie pance for two or three dayes together, if at once it bee overcharged, if the Fast be recompenced by fulnesse after. So wri-
tare venire, si teth Saint Hierom to *Eustochium*, giuing her rules pariter obviant, of a religious Fast. And the same Father writing si compensetur saturitate ieiunium, to *Ruficlus*, a man that had deuoted himselfe to a Hier. Ep. 22. religious life, he giueth him this counsell concer-
ad Eust. pag. ning fasting; ^b Let Fastes be moderate; lest being im-
175. B.

(b) *Quae & ipsa moderate, they weaken the stomacke, and requiring ieiunia) mode- greater refecction afterward, they breake out into cru-
rata sint, nemia debilis stom- chū, & maiorem Sparing and temperate diet is good both for body and refecctionem pos- soule.* And yet againe the same Father, ^c Many (faith centia, erumpant he) who doe desire a chaste life, doe fall in the mid-way, in cruditatem, que parent libi- while they thinke that abstinenice is onely in forlea-
dum est. Modicū ring of flesh, and fill the belly with pulse, which being cibus, & carni taken moderately and sparingly is without harme. And & anima vitiū to speake what I thinke, (faith he) nothing doth so in-
eff. Hier. Ep. 4. flame mens bodies, and stirre up lust, as undigested ad Russic. pa.

43. A. meat. He yet addeth, Sparing diet, and a stomack still.

(c) *Nonnulli videntur pudicam ap-
petitum in me. bungrie, is better then Fastes three dayes long.* From-
ther, any man may collect, that if hee thought a-
bstant, dum solam abstinenciam car-
nium putant, & gender lust, then sure he never could imagine, that
leguminibus one-
rant stomachum, coole lust, and to beate downe the body. And if
qua moderata
parvique surpia-

*innovia sunt. Et, et quod sentio loquar, nihil sic inflamat corpora & irritat membra genitalia,
sicut indigeste cibae, ructus, convulsus.* -- Parvus cibus & venter semper esurians ieiunia
sciens preferunt. Hieron. Ep. 10. ad Furiam, pag. 93. D. E.

he thought, that it was in vaine and without profit, to fast much, if a man did make amends for his abstinence by fulnesse afterward; then certainly he would never yeeld, that men did a meritorious worke, if abstaining from flesh, they did on the very day loade themselues with excesse of any meates and drinke. But to proceed, *Cassian* faith, that *not onely the qualitie of meates, but the quantitie also, doth blunt the edge or vigor of the heart, and satting the minde with the body, it doth kindle a noxious and frie fuell of vices.* And a little after he addeth, *that the more nourishing meates, as they breed health to the body, so they doe not take away the purity of chastitie, if they be taken moderately.* By which speeches we see, that this ancient Father is so far from allowing excesse in a Fast, that he preferreth a sparing meale of the best meates, before a full meale of the coursest: as also in the former testimony of *St. Hierome* we may obserue, that that Father preferreth a moderate refection of flesh, before a plentifull refection of pulse; and (as if he had meant to reprove the error of the present Roman Churh) he derideth them who think to preserue chastitie, while they abstaine from flesh, and fill themselues with pulse. To the same purpose it is, that *Cassian* telleth vs of a young Monke named *Beniamin*, who after his daies fast, finding his evening refection to be farre short of satisfying his hunger, desired to fast two daies together,

(a) *Non qualitas sola, sed etiam quantitas escarum aciem cordis obtundit, ac mente cum carne pariter impinguat & noxiun vitorum somitem igneumque succedit.*

Cassian. Inst.

1.5.c.5.pag.195
(b) *Esculentiores cibi, ut procurant corporis sanitatem, ita castitatem non admittuntur, sed cum moderatione sumuntur. Cassian. ibid. cap. 7. pag. 198.*

(c) *Malant hi, qui perfectionem discretiunis ignorant, etiam bidua protulare ieiunia, idque quod hodie sumptuari fuerat, in crafsum referrunt: dummodo ad refectiunem peruenientes, desiderata satietate potiantur. Quod super Beniaminem ciborum vestrum perinde citer tenuisse cognoscitur, qui ne*

quotidie pacifica dno percipiens, aequali castigatione continuam paritatem iugiter reuentaret, inuitu biduana ieiunia semper continuare, dummodo ad refectiunem veniens, duplicita mensura replete ventris ingluvium, &c. Cassian. Collat. 2. c. 24. pag. 125.

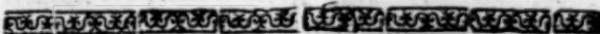
without any thing at all : so that at the end of the second day he might haue his allowance for the two dayes together, and so satisfie his hunger for the time. But the religious Fathers of that time would not consent vnto it. And *Cassian* setteth vs downe this fact of *Beniamin*, as an example of indiscretion, which he warneth all wise Christians to beware of. Thus farre were these truely-religious Fathers from giuing way to this gluttonous feeding, and intemperate drinking, now allowed in the Church of Rome to consist with the ob-

(a) *Postremum, a quo abstinere subent Canones sunt cibi delicati sunt cibi multi, licet semel sumptu. Scio quid hac de re dicant multi, qui ad nos nos mores tolerandos, quam ad veterem disciplinam explicandam re- tenuis loquuntur: tamen, si quod res est, licet proficeri, qui posse dici resumus, qui non sit tempe- rans, non equi- dem intelligi: tam non, quam non id esse bom- nem, quod ani- mal non sit. Ant. Liturg. to. 1. feria quarta quatuor tem- porum, p. 105*

Secondly, this excessive quantitie of meate and drinke on a fasting day, is against the nature and use of a Fast, and the description which they of the Romane Church doe give of it. For, (as hath beene declared already out of *Valentia*) one essentiall thing in a religious fast is this, that the abstinenesse then vsed, be ordained to the *saving* of the flesh, and *bridling* of concupisence. But he that drinketh wine to the full all day, and feedeth at noone by the belly, and eateth as much as might suffice three moderate men, doth afflict the body but a little : such a one, I suppose, might goe supperlesse to bed, and feele no hunger, though hee did forbeare his *evening Collation*. And vpon this ground (as I conceiue) one of their owne saith, a that one thing which the Canons of the Church did forbid, was [*cibi multi, licet semel sumptu.*] much meat, or many meates, though but taken once in the day. He addeth, that notwithstanding this excessive eating haue his patrones among them, yet

yet (saith he) *If I may professe that which is the truth, I cannot tell how he may be said to be fasting, that is not temperate; no more then how he can be a man, that is not a living creature.*

And this shall serue for the fourth particular.



CHAP. VI.

Dispensations in the Roman Church, against the rules of fasting.



He last is their *Dispensations*; and they bee of two sorts: some are *explicite*, and others are *implicite*. The *explicite* or *expresse* *Dispensations* are; when the Pope or other Prelates doe by word or writing, giue leaue or license to some men, not to obserue their rules of fasting; as for example, when they dispense with men to eate cheese & eggs in Lent; or such like. Their *implicite* *Dispensations* are, when the people take libertie in their practice against the rules or precepts of the Church, and their Bishops or Prelates seeing it, say nothing to the contrarie, but wincke at it: for this *conniuence* in the Prelates, especially in the Pope, they hold as good as an *expresse* *Dispensation*. Now concerning these two kindes of *Dispensations*, wee are to consider 2. things: 1. What power they are of in the Romane Church to dissolute the rules of fa-

(a) *Summus Pontifex potest dispensare in precepto ieiuniū,* sting; and 2. What way is giuen to them in the practise of that Church.

And first, for their *expresse Dispensations*, they say, *that the Pope may dispense in the Precept of fasting, although it were made by the Apostles.* The reason is, because in making of this Law, the Apostles used the power of gouernment, which Christ did grant them; and in those things, which pertaine to the government of the Church, the Pope hath as much power as the Apostles had. They say also, that the Pope may dispense with a man for his whole life. For hee is above this Law of Fast, seeing it is onely enioyned by the Canon Law: and from hence it followeth also, that his Dispensation is good, though it be granted without cause. And for inferior Bishops and Prelates, they may dispense with those which are vnder them, vpon iust cause, &c. Bartholomew Medina saith, *that when a man hath a Dispensation for not fasting, whether iustly or vniustly, he is not tyed to the Law; though he sinned in asking such a Dispensation without cause.* But if hee obtaine it, the Dispensation is good. For seeing that Law is onely positive, and of mans making, the Pope or an other Bishop may disannull it. So, their expresse Dispensations are omnipotent against all Laws of fasting. And the like they say in a manner for their *implicite Dispensations*, or the conniue of the Pope and Prelates at the peoples practise. For, *the custome enim supra hoc preceptū, quī si tamē de iure canonico: unde etiam sine causa valida esset dispensatio.* *Fill. tract. 27. part. 2. c. 6. nu. 126. p. 190.* (c) *Ibid. nu. 127.* (d) *Quādo habet quis iusle aut iniusti dispensationē non ieiunandi, non tenetur; quām peccaret huiusmodi dispensationē sine occasione pendo: at si eam obtainuerit, valida erit.* Ratio est: nam quī bū manū sit lex ista, potest eam summus Pontifex aut aliis tollere. Barth. Med. Inst. Conf. l. 1. c. 14. §. 1. o. p. 150. (e) *Cōsuetudo Timelli Romana Curia in omnibus ieiunis nō improbatur à Caetano.* *Fil. Tr. 27. par. 2. c. 2. nn. 34. p. 120.*

sed

sed in the Popes Court on fasting dayes, is, not to be disallowed in any thing, as Caietan saith. The like they say of customes in other places also. ^a Nor is it needfull in this case, that the custome be reasonable and by prescription; it is sufficient, if it haue bin kept so long, that it doe come to the knowledge of Superiors, who when they know it, do not contradict or gainsay it, when they might conueniently gainsay it if they would. They be the words of Medina, subscribed vnto by ^b Reginaldus; and so well liked by ^b Iosephus Angles, that he hath transcribed them out of him word for word, and published them for his owne. By this it may bee scene, what power they place in their Dispensations, whether they be giuen by expresse words, or only brought in by the custome of the people, and the conniuerce of the Bishops.

And all this were not so great a matter, if Pope and Prelates were warie in granting Dispensations, and winking at licencious customes. But it is farre otherwise. For ^c a Dispensation against the rules of Lent is most common; which he that hath obtained, may without scruple of conscience use the promises; that is, he may eate flesh and white meates. And ^c the Pope (saith Medina) doth every where necia à carnis, in his Bulls grant licence to eate eggs, cheese and milke in Lent time, yea and flesh too, by the alone aduice of de ad fidèles omnes fuit diffusum:

in omni autem loco cibus quadragesimalis intelligitur absque ovis & lacteis. Iam vero est communissima dispensatio, quam qui obtinuerunt, sine scrupulo possunt uti premisis. Ioseph. Angles in 4. de leiuio. q. 9. difficult. 2. concl. 4. pag. 424. (c) Papae in Bullis suis concedit passim facultatem concedendi ova, caseum & lac in Quadragesima, & carnem ex solo medici consilio, & parum deest, quin generaliter cum omnibus dispenset, ut itiument carnes comedendo, sicut dicitur cum multis Nobilibus dispensasse. Iob. Med. Cod. de leiuio, q. 2. pa. 328.

(a) *Vt consuetudo priorem legi obligationem tollat, non opus est ut sit rationabilis & praescripta; sed sait est, si per tantum tempus sit huiusmodi consuetudo induit ad observandum, ut ad notitiam Maiorum peruerterit, qui quam eam scilicet, minime contradicunt, quam commode si vellent, contradicere possent, & prauicatores punire, &c. I. Medina Cod. de leiuio, q. 8.*

(b) *Prax. fori Poenitent 14. nu. 134. p. 148.*

(c) *In 4. de leiuio. q. 5. difficil. p. 391.*

(d) *Fuit praecepit de abfissis.*

(a) *Vetores Christiani quod hanc ieiunandi dispensing generally with all men, that they may fast legem admodum with eating of flesh, as it is said that he hath dispensed rigidi, paucissimos ab illius observationes exi- with many Noble-men. And Beyerlinck shewing nebant. Nunc that it was in time past, saith, that ^a the ancient infiniti aut imbecillitatis aut necessitatis titulo hoc obligatione liberantur. Beyerlinck, in festo Ci- Christians being very strict and rigid about this Law of fasting, did release very few from the observation and keeping of it: but now an infinite number, upon pretence either of weakenesse or necessity, are freed from the bond of it. So they are very liberal of their Dispensations, & that not only in ordinarie Fastes, and*

(b) *confuetudo at rogaui ieiuni- um Rogationum, time of Lent. Nor haue these Dispensations gone quod precipitve in Cap. Rogationes de Conserat. Dij. 3. Item ie- innuum quartu- & sexta ferie, iam inde ab Apo- stolorum tempori- bus in precepto possum, constat consuetudine abrogatum esse, & arbitrio nostro relatum. -- De- niq; ieiunium Aduentus, alias solitum seruari in Ecclesia Romana -- contraria consuetudo iam sustulit. Reginald. Prax. I. 4. nu- 333. pag. 148. (c) Hinc excusantur à Doctribus, qui iuxta morem & consuetudinem patrum, in die ieiuniū longiores Collationes faciunt, &c. Hinc etiam Mediolanenses excusantur, non ieiunantes primis quatuor diebus Quadragesima. -- Hinc etiam excusantur ante horam vesperrum manducantes. -- Hinc Britones excusantur, qui in Quadragesima butyro videntur, ubi talis viget consuetudo, aut onis, aliisque ex carne originem trahentibus, quum contrarium sit irre definitum. Hinc à peccato liberantur comedentes carnes in aliquibus locis in die Sabbathi. Joseph. Angles in 4. de Ieiun. q. 5. Diflic. 1. pag. 393. Who hath transcribed Medina. Cod. de Ieiun. q. 8. pag. 346.*

at nights, and made them lawfull: and custome that excuseth the inhabitants of Milane, for not fasting the fourt first daies in Lent: and that excuseth men for eating their Supper before Euen-song: and custome that excuseth the Britons for eating of butter in the Lent time, where that custome is on foote, or eggs and other things which come of flesh. And finally, custome hath made it lawfull to eate before noone on a fasting day, to vse a grosse Collatio on Christmas Eue, as before I shewed: as also, ^{a. on} Saturday to eat the entrailes of beasts, with their heads and feete, and besides, bacon and swines flesh also: Yea, ^{b.} to eate flesh on Sundaires in Lent, contrarie to the Law, where the vse of men was to the contrarie. Thus, and in this manner custome with them hath preuailed, to the abrogating both of the ancient Laws, and their owne rules: and to the bringing in and iustifying of strange libertie, contrarie to the practice of Gods ancient peoples, and the descriptions of fasting approued by the Church of Rome. And how farre further it may grow, we could not imagine, sauing that wee see there is little or nothing in a manner left, that is worth the dispensing with. For what with their doctrine, and what with their Dispensations and customes, fasting with them is become so easie and pleasant a course, that an *Epicure* may satisfie his voluptuous appetite, and yet keepe a Romane Fast.

And this may suffice for manifesting their *Indulgence* and licenciousnesse.

Out of all which, we may further deduce and

H obserue

(a) *In nostra Hispania, in qua
latis confectudo
maiori ex parte,
ut comedantur in
Sabbato omnia
interiora anima-
lium & extre-
ma, ut pedes &
capita, & omnia
lardasaginaria,
etiam porcina
crassum, &c.
Llamas part. 3;
c. 5. s. v. p. pa.*

(b) *Statutum
de abstinendo à
carnibus in domi-
niciis diebus Qua-
dragefima olim
obligatorii nō fa-
ciunt, quia non sunt
utentium mori-
bus approbatum.
ut ait Greg. in
Epist. ad Episcop.
Anglorum.*

*Ioh. Medina.
Cod. de Ieiun.
q. 8. p. 346. Col.
2.*

obserue these Collections followinge.

1. That a *Popish* Fast, in most points of moment, is most unlike to the *ancient* Fastes. For the *Ancients* abstained from *Wine*, and *Spices*, and *Immaculates*; the *Papists* allow these, as most innocent on a fasting day. The *Ancients* had one only refecction in the day of their Fast; the *Papists* haue two or three, or more; for the all dayes *drinking* is more then one refecction. The *Ancients* did fast till euening, or when zeale was somewhat decayed, till three of the clocke at least; the *Papists* breake off their Fastes at noone, or an houre or two sooner. The *Ancients* were sparing in their one refecction, and fed on course fare; the *Papists* in their first refecction feede by the bellie, and choose such meates and sawces as best please the appetite, provided onely that they eat not flesh. And finally, the *Ancients* were strict and rigid obseruers of their rules and orders of fasting; the *Papists* are most loose in dispensing with all men, and in all things that haue any shew of hardnesse or afflictio[n] in them. These contrarieties betweene our new Doctors, and the old Fathers, I haue proued already, as I passed thorow the Particulars: but if any man desire to see them all together in one heape, he may finde them collected and acknowledged by the friends and wel-willers of the Church of Rome: who reckon vp these, not to their Mothers shame, but for the praise of her loue and tendernesse to her children, whom she would not chasten so feuerely, as the old Church of Christ was wont to chasten her children. *Pisanus* then the

the Iesuite, thus commendeth the tender loue of the Romane Church to her babes and sucklings. ^a If (saith he) the Discipline of the Church bee any where relaxed and fayne downe, it is most of all to be scene in the matter of Fastis, and may bee well enough perceived by the reading of this booke. For sooth, our holy Mother the Church doth apply her selfe to our weakenes, whose motherly care we ought sherefore to commend. And againe; All men for the most part, doe appeale to the ancient and Apostolike Church: but her set and solemnne Fastis they either doe not allow, or doe never a whit follow her in them. And the same Author, ^b There is no cause (saith he) why any man should be deterred with the difficultie of fasting. For the practice of the Church hath so moderated and mitigated the perfection of the old Canons, that whosoever now doth wittingly neglect the Fast that is required without necessity, out of doubt he shall incurre no small crime. Yea, but what is that mitigation, which the Church hath vsed in tempering the old Canons? Hee goeth on to tell vs that in these

(a) Si que in re discipline Ecclesiastica late & leviat, id maxime in ieiuniorum ratione videtur esse, ac ex huius letitiae libelli sati amaduictior.

Siue per mater Ecclesia, imbecillitatis nostrae se accommoda, cuiuspridem pietatis commandare debentur. ~ Ad

Veterem & Apóstolicam Ecclesiastiam plerique omnes pronuncian, sed hanc ieiunia frater & solennia vel non probant, vel ne per formam unum quidem figurantur. Pilani Praefat. ad

Lector. præ-

fixâ libro de Abstinent. pag. 96,97. (b) Non est quod aliquis ieiuniū difficultate deterretur. Signidem tanta moderatio est adhibita, per Ecclesiastin, antiquorum Canonum perfectionem, ut qui hodiē scimus praeceptum abesse necessitate ieiunium negligi, non leue prefectio crimini incurrit. Ecce enim veteres Canones non solum ieiunium, sed etiam fastum interdixisse, & come quod inebriati poterit, & multam ac certam. Olera tantum concedebant in fastum, seclusis etiam ipsis pescibus, &c. Hodie & vino & pescibus vis licet. Nec amplius, ut etsi, simel tempore vespere reficiuntur; sed canē in prandia sunt commutatae, &c. Quid? quod a quibusdam terre fruilibus abstinebant etsi Catholici in Quadragesima (ut docuit Augustinus contra Faustum) nempe ab aromatis, aut iis que Venerantur excitant, iuxta praeceptum Apostolorum, sola Olera adiutentium; in quo etiam Ecclesia Catholica potestatem habens Apostolicam, ut & in alijs multib[us] benignè nobiscum dispensauit, &c. Postremo, quia Canones ieiunantibus cibam prohibent, potum non prohibent; subingressi sunt, coniunctis Hierarchiis, iustis nocturne Refeciuncule, Vesperibus prius ignatae, ex videlicet p[ro]tectedi, ne potus noceat, &c. Pilani, de Abstinent. cap. 14. pag. 162, &c.

(a) Quantum de prima illa Veterum ieiuniorum saceritate ballitus dolorum est? Mates nos tristitia 4, 6. & plenis que etiam Sabbatho, non solum carnis ab- sivebant, sed eti- am & Sabbathum in Domini- nica passuum & mortis membra- lebramus. Illi ieiuniis adiunge- randum deum agelam conuen- tis: nos vniuersitatem exiguum speci- men retinimus, in: ut nos vniuersitatem Domini. illi a Horum much (saith he) hath hitherto beene abated of imo usque ad r. i. the former severite of the ancient Fastis? Our fore- pateram ieiunia ex- fathers, on Wednesday, Friday, and most of them on rendebant, nec piandere, sed canere soliti. nes eadem statim in meridie relaxamus, & prandia sumimus, eaque talia, ut præteritam ablinuentum copia & varietate ciborum facile compensemus. Illi vnicam refectiunculam, eamque tenem ieiunantibus indulgebant: nos longo & pleno prandio vespertinam adiungimus refectiunculam, que sepenumerat in canam degeneret. Abstinebant illi etiam pisces, omniq[ue] potu, qui iuvenire potest: nunc in soli carnis ciborum depletis ferè transiit. Denique veteres Christiani, quod hanc ieiunanda legam admodum rigidi, paucissimi or ab illius observatione eximiebant: nunc insinti, aut imbecillitatis aut necessitatis titula has ob- ligationes liberantur. Laurent, Beyerl, prompt. moral. part. 3. in festo Cinerum, tex. 3. pag. 63, 64.

from

Saturday also, did not onely abstaine from flesh meates, but did also fast: but now we keepe Friday and Saturday for the memory of Christes Passion and death, only with forbearing some meates, [without intermitting any meale.] They to their fastings ioyned watchings, and had night-assemblies for prayer unto God; we haue onely kept a little semblance of one of them, namely of Christmasse Eve. They continued their Fastes till three of the clocke, yea till evening; nor were they wonted to dine, but to sup: we breake off our Fastes at mid-day, and take our dinners, and them such, that we doe easily recompence before-going abstinence with plentie and varietie of meates. They allowed but one onely Refection, and that a slender one: we to a long and full Dinner, doe adde an evening Refection, which many times doth degenerate into a Supper. They abstained from fish, and all drinke that may intoxicate the braine: now our choise of meates consisteth for the most part in the forbearing of flesh alone. Finally, the ancient Christians, being very strict about the rules of fasting, did exempt very few fro the obseruance thereof: but now the number is infinite of them, that upon pretence of weaknes or necessarie are freed from this bond. And from all this hee inferreth, that seeing we haue so milde a Lord, (I suppose he meaneth the Pope) and so tender a mother, the Church, which is not backward to condole our infirmities, and requireth nothing of vs aboue our strength; let vs yeeld our selues obedient to their command, &c. And surely, he that will not yeeld to so easie a penance, deserueth to pay for it in Purgatorie. But the thing that I intend in transcri-

(a) Unde quoniam dominum habeamus tam mansuetum, Ecclesiam tam beata, que infirmitatibus nostris condolere non negligit, nihilque quod super vires fit, exigat: exhibeamus nos etiam dilecto eorum audientes, &c. Beyer, l.c.

bing these two Authors, is, at one view to let the world see, how much the Church of Rome, even by the confession of her owne flatterers, is degenerated from the practice of the *Primitiue* and purer Church. And therefore when they alledge vnto vs the sayings and doings of Fathers and ancient Writers, for defence and commendation of their Fasts, they doe therein play the Gibeonites with vs. They tel vs of old fasting daies aforetime, of choise of meates vsed in the *Primitiue* Church, and what account the Fathers made of the Fast of Lent; but when they put these names vpon their owne Fasts, they shew vs but their owne worne *raggs* and *broken bostles*, and *clownd shooes*, which they would make vs beleue came afarre off, euen from the first times of the *Primitiue* Church: and if we will beleue them vpon their owne word, as the Israelites beleueed the smooth tale of the Gibeonites, then we may be deceived by these Iebusites, as they were by those Gibeonites. But if we aske counsell at the mouth of the Lord, or if we aduise with the ancient Fathers of the Church, we shall finde that all this stiffe is but counterfeit trash; no more like to the Fasts of the Prophets, Apostles, ancient Fathers and Christians of former times, then an Ape is like to a man.

Secondly, We may note out of the former passages, that they know not how to define a Fast, but so, as that they must withall contradict their owne rules, and condemne their owne practice. For in their *definition* of a Fast, they say, that it is a *stricter abstinence* then the rules of Temperance

rance doe require : and yet by their rules a man may eate and drinke excessively, without breaking of a Roman Fast. They say in their *definition*, that in a Fast there must bee but *one Refection* ; and yet by their rules, a man may eate a full Dinner, and a little Collation, which proueth a iust supper, and drinke what he will all day long. They say in the *definition*, that a Fast is a *longer abstinence* then ordinarie, and that the time of refection then must be later : and yet by their rules a man may take his meale at twelue, eleuen, or tenne of the clocke ; which is, I thinke, as soone as any man vseth to dine on ordinarie dayes. And lastly, in the *definition* they say, that a Fast, both for the *continuance* of the abstinence, and for the *qualitie* of the meate when the abstinence is ended, must be such as may *beat downe* the body, *take* the flesh, and bridle concupisence ; and yet by their rules, a man may eat & drink so much and so often, as will breed no affliction to any mans living. Thus their doctrine is crossed by their owne *definition*. Nor could it well bee otherwise. For both their doctrine in the particulars, and their practice in the use of a Fast is such, as that if they had framed a generall *definition* of a Fast, that had bin agreeable thereunto, it would plainlye have appeared, that they had bidden open defiance to all Antiquitie, yea, and to their elder Schoolemen too. And therefore they thought it better in generall to professe conformitie to Scriptures and the ancient Church, and in particular so to molde it by distinctions and considerations and congruities of

of a reasonable alteration, as might serue to bleare their eyes that are wilfully blinde. But a wise man, who hath his eyes in his head, will easily see the disproportion betweene their generall definition and their particular doctrines.

Thirdly, we may gather from the premises, that the religious Fasts of ROME are nothing but a superstitious fopperie ; and a meere mocking both of God and men. For all is but an out-side, there is no pith nor vertue within : a Fast in name, but in deede nothing lesse. I shall not neede to declare this further in this place ; it is sufficiently demonstrated already : and if neede be, we haue the witnesse of one of their owne Prophets, who confesseth in a manner as much as I haue said. For,

(a) *Et sanè non
multum ieiunat,
qui in diebus iei-
niiorum non
estatis ieiunat,
quam Ecclesia
iubet; hoc est, qui
edit & bibit
omnia que Ec-
clesia permittit,
vel que non pu-
nit.* Lorich.
Thesaur. v. Ie-
jun. nu. 10.
pag. 1130.

a to say the truth, (saith he) he fasteth not much, who on fasting dayes fasteth not more straitely then the Church doth command: that is, who eateth and drinketh al things which the Church doth permit, or which it doth not punish. By which last words, added (as I conceiue) by some Censor before hee licensed the Booke to the Presse ; though he may seeme to sup vp againe his owne breath, and onely to say, that the Church doth tolerate these things without giuing allowance to them : yet this qualification will not helpe the matter. For whatsoeuer they suffer to goe vncontrolled, that they allow as lawfull and without fault ; as hath alreadie bin declared. But *Lindan* is plaine, and speaketh home, when he calleth their Fasts [*Ieiunia Epicu-
rea,] Epicures Fasts.*] And indeed they haue more affinity with the feeding of an Epicure, then with the

the fasting of a devout Christian. In respect of all which, as our Sauiour said to his Disciples, *When ye fast, be not as the Hypocrites, of a sad countenance, &c.* so let me say to all sincere Christians, When ye fast, be not as these Hypocrites, al for shew and nothing for substance. But when ye fast, vse a true abstinence, such as may afflict the body, master the flesh, elevate the soule, and humble the whole man by repentance and sorrow: and together with outward abstinence ioyne inward exercises of devotion, examining your consciences, acknowledging your sins, condemning your own selues, as vnworthy to taste of any of Gods creatures; and running to the Throne of grace for mercie and forgiuenesse: that your sinnes beeing pardoned, your consciences may bee comforted, and your soules better enabled for Gods service.

Fourthly, we may gather, what a smooth and easie way the Church of Rome doth paue for men vnto heauen and happiness. For these loose and licencious Fasts of theirs, they say that they haue great power both to merit heauen, and to free a man from Purgatorie. But if they can merit and satisfie in this manner, and by this meanes; they may with much ease haue many merits, and great store of satisfactions: nor is it any wonder that they talke of such a multitude of these things laid vp in the Churches Treasurie. It is a wonder rather, if the Treasurie of the Church bee not long since so full, that they want soules to bestow them vpon. Yea, and a wonder it may well seeme, if on the other side, there be any man so carelesse of

I himselfe,

himselfe, as to stand in need of them. For he that for his soules health will not fast (as they call fastning) so often and so much as they doe require, is a most negligent man of his saluation; and it is pitty that ever he should goe to heauen, or be deliuered from Purgatorie or hell. But those who heare Christ say, and consider what he meaneth, when he saith, *Strive to enter in at the strait gate*; cannot thinke to buy heauen at so easie a rate, nor to make satisfaction for their sins with so sleight a penance. They will thinke all little enough, though with *Dauid*, and *Daniel*, and *Ezrah*, they *chasten* and *afflict* their soules with fasting. Nor will they thinke when all is done, to merit heauen, or to satisfie Gods Justice by it. Let Papists preach their merits while they will, true Christians wil be both more penitent, and lesse proud.

FINIS.

Errata.

P Ag. 9. in marg. lit. c. *Bellar.* -- pag. 168, 169. r. pag. 1068, 1069.
 Pag. 10. in marg. lit. a. *dispositionem & ciborum digestionem.* r. *dispositionem & digestionem.* Pag. 14. in marg. lit. a. *flammas.* r. *flammas.*
 Pag. 25. in marg. lit. c. adde in the end, *Elliott. Tract. 27. part. 2.*
 c. 2. num 42. pag. 28r. Pag. 28. in marg. lit. c. *solvant.* r. *soluant.*
 Pag. 35. in marg. lit. vlt. *prandedi* r. *prandendi.*

